



# Why Hindu Code is Detestable

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that the English civilization was a blind agent of destruction, like the canon ball shattering what it may reach and shattering what it reaches.....Be a Hindu or not as you please ; but be one thing or the other, and do not ask us to undertake the impossible task of constructing some compromise between Hinduism and non-Hinduism which will enable you to evade the necessity of knowing your own minds".

The insolence of reformation of Hindu Law has been well exposed in the Privy Council case of Gokul Chand vz. Hukum Chand, 48 I.A 162. Ancient customs and religious convictions, hoary with ages, should never be interfered with, lightly or seriously, for the simple reason that things that have stood the test of time are infinitely more valuable than the product of man's egoism. Lord Sumner in delivering judgment said :

"All that can be said is that the rule if really anomalous, is too old and well-settled to be altered now.....Their Lordships are also fully alive to the incongruity, more striking perhaps to western than Indian minds, of applying to such an occupation as Mr. Gokulchand's an ancient rule which had its origin in a state of society, possibly simpler than and certainly different from the state of society existing in the

present day, but this anomaly proceeds largely from the occidental habit of relying on mere analogy in the application of a legal rule instead of deducing the application from a logical apprehension of the principle as the best Eastern thinkers do. Be that as it may, they conceive it of the highest importance that no variations or uncertainties should be introduced into the established and widely recognised laws which govern an ancient civilisation and least of all, in matters affecting family rights and duties connected with ancestral customs and religious convictions".

Justice Rowlatt said, "Modern social legislation is theoretical and false to facts".

## CHAPTER II

### Testimonies.

1. The soaring sublimitly, the stupendons sweep, the soul-entrancing simplicity, the staggering solidarity, the captivating charm and the penetrating profundity of the social laws of Hindus have drawn unstinted encomiums from the best brains wherever born. We give below only some of them from innumerable.

2. Prof. P. George, Minnesota (U. S. A.) writes :—

"India brings sustained traditions from immemorial past and will never be more than superficially westernised", "particularly fitted to express a note of simplicity of living inspite of profundity of mind" her millions will remain like her saints and sages fundamentally simple, unaffected and unencumbered".

"Our great Bergson says—We are living it a frenzy, a frenzy which must give place to calmness and composure. Given to detachment and renunciation India can furnish a powerful solvent for the narrowness and bigotry of the West".

3. Frederic Pincot says :—

"Everything tending to peace and well-being of society has been long since reduced by the Hindus to well-ordered rules. We have very little to teach them in matters of social philosophy. Any introduction among them of our crude ideas can only result in mischief and tend to bring the Hindus to the same chaotic scramble of antagonistic interest which is the characteristic of our own disgraceful muddle. All parties are united in the opinion that Hindu married life is an exceptionally happy state and

that is the...clearest proof of the excellence of the system and the severest condemnation of those who are seeking to unsettle it."

4. Prof Fleure of Manchester University says : "The modern world needs India's help. Her sages have shown ways in which men can solve controversies by transcending them. May India learn from our mistakes and avoid some of the worst dangers that face us in the West".

5. Dr. Cousins, the Irish poet, Says :—

"The culture of India was as ancient as civilisation itself. It was an influence leading on to perfection and true liberation in the spiritual sense. India, especially young India, should realise the richness and responsibilities of its ancient heritage and endeavour to reinstate her once again as the mother of world's civilisation."

6. Dr. Miller, the well known educationist says :—

"The solidarity of man is more markedly recognised in Hinduism than in any other religion."

7. Prof. Noguchi of Japan says :—India is still a land of mystery. If she is given a house cleaning by the so called modern civilisation, it means to us one more triumph for devils and sorrow for the angels.'

8. Romain Rolland says :—'India's calm and ample metaphysics, her conception of the Universe, her social organisation, the solution she has given to the problem of women, the family, love and of marriage, and the magnificent revelation of her Art are indeed grand.'

9. Megasthenes—2200 years ago, Megasthenes, the Greek historian, in his work on India expressed his amazement at the truthfulness of the Hindus. According to him locks and keys were unknown to a civilisation which boasted of a very high degree of luxury among the upper classes.

10. The Portuguese—About 300 years ago the Portuguese, who newly came to India, noted with admiration—'The tremendous civilising influence of the Hindu Religion was such that not only the higher castes but the lowest castes maintained the fine traditions of warfare inculcated in the Shastras.'

"Night fighting and ambuscades were unknown. There could be no fighting without due notice. Massive trumpets were blown 4 times to warn the enemy of the impending attack. True heroes as the Hindus were, they bore not the least grudge against the enemy, so that during a lull they would bathe in the

same river and exchange পানসুপারী (betel and betel-nuts). The Portuguese writers noted with admiration,—The extraordinary regard for the plighted word shown even by the meanest Hindu soldiers was such that ‘when prisoners of war are released on parole for 6 months’, they ‘would voluntarily return if they could not find ransom. Dishonour was always regarded as worse than death’. Absence of a scrupulous regard for truth- and taking advantage of an enemy were considered dishonorable’.

11. Mr. Havell says :—‘Indian peasants though illiterate in the western sense are the most cultured people of the world’.

12. Miss Dynowaska of Poland while making a tour of India at the request of some Polish cultural societies, said :—‘We have never seen a single really angry face, never an expression of hatred, a phenomenon impossible in the West’.

‘This innate kindness of Indian character and the beauty and simplicity of the Indian nature, gives them the feeling of real brotherhood. They seem to be the expression of an unconscious yet deeply rooted realisation of unity of all life’.

13. Thomas Maurice in his Indian Antiquities vol. 5 says :—‘The elevation of their genius and

the dignity of their character appear alike conspicuous. The blameless tenure of their lives, simplicity of their manuer, their temperance, their chastity, their deep theological and political wisdom secured the veneration of the vulgar, and even awed the majesty, seated in splendour upon imperial throne'. His passions restrained by his temperance and his ambition bounded by the paucity of his wants, the priest of Brahma had nothing to distract his thoughts from the duties of his function. The iustruction of the younger Brahmans : the numerous, the stated and frequently returning rites of ablution and sacrifice ; meditations on the perfections of Deity in private, and acts of benevolence to his fellow creatures in public ; occupied the whole of his well-spent day ; while the night was consumed in prayer to his God and hymns to His praise in the light slumbers which temperance bestows and in the solid peace which innocence enjoyed. Such were the Brahmans of antiquity".

14. Sir George Birdwood says :—The agricultural classes in India are perfectly indifferent as to who rules over them, so they be left to sow and reap in quietness of soul but the Brahmans are their Gods, the redeemers and saviours of

their soul. The Rajputs and other reigning Hindu princes are loyal from the ground of their hearts...but the paramount power over their soul are the Brahmans. And they deserve to be ; for it is their wary wisdom, as embodied in the codes of Manu and cognate Hindu law books, that has kept India—India of Hindus—together, with absolute communal and religious unity for 3000 years past, and through endless political revolutions.

In his book entitled *ऋ (Swa)* he writes :—

“*Sri Bharata*” and its sacrosanct people”. —The outward and visible charms of these fair Chitpavnis ( Marhatta Brahman Women.... ) faithfully mirror the innate virtues of their pure and gentle natures ; .....perfect daughters, perfect wives, perfect mothers....

“—A self-contained, self-dependent, symmetrical and perfectly harmonious, industrious economy, deeply rooted in the popular conviction of its divine character and protected through every political and commercial vicissitude by the absolute power and marvellous wisdom and tact of the Brahmanical priesthood”.

15. Pamela Hinkson, an Irish lady says in her book “*The Indian Harvest*” :—

"The peculiar beauty of Indian Women is the result of generations of self abnegation and devotion."

16. Col. Donald Rockwell, Director General of Asiatic Research Expedition, says :—

"The whole-hearted hospitality of its people has cemented genuine friendship which binds me to India with stronger ties than those which I have felt in any other country," "I was deeply impressed by the sincerity of the devotees," "The beautiful serenity of Indian home life" and its "enviable family life.

17. M. Louis Jacolliot, Chief Justice of Pondicherry, writes in his book "La Bible Dans l'Ind"—"Soil of Ancient India, cradle of humanity hail ! Hail, venerable and efficient nurse, whom centuries of brutal invasion have not buried under the dust of oblivion ! Hail, father of Faith, of Love, of Poetry, of Science ! May we hail a revival of thy past in our Western Future" "India is world's cradle ; thence it is that the common mother in sending forth her children even to the utmost West, has in unfading testimony of our origin, given her language, laws morale", "Manu inspired Egyptian, Hebrew, Greek and Roman legislation, and his spirit permeates the whole economy of our European Laws".

18. Matheson—Every problem has been anticipated by the Hindus and solved already.

19. Otto Ruthfield—Hindu womanhood is incomparable, judged by love and devotion.

20. Bennet—Hindu's whole system postulates exceptional integrity.

21. Margaret Cousins—The life of a Hindu has nothing secular about it. Hindu life is religious and religious only. Every action of a Hindu is regulated by the Shastras and by धर्म.

22. Miss. A. M. Hard castle, M.A., wrote in an article "Why I became a Hindu" in 'The Hindu' in April, 1938. There is a bitter contrast between the wives and mothers of India who have so many cares and ties and those of West whose hearts and arms are left empty of human cares, while their heads are filled with encyclopaedias of modern knowledge. Indian women are proud of that very "slavery" of which missionaries tell such fearful tales. Women are the foundation stone of the Hindu social system, and therefore they can expect and take no wide social liberty. A woman is not a man, physically, mentally and spiritually. Western educational and economic systems have denied this elementary fact to the increasing discomfort of all concerned.

23. Sister Nivedita (Miss Margaret Noble, an Irish lady) after years of intimate contact with

Hindu India, said "The so-called tyrannised and tortured Hindu woman is as near perfection as any human being can be. Once a wife, always a wife, even though the bond be shared with or remains always only a name. That other men should be only as shadows to her, that her feet should be ready at all times to go forth on any path, even that of death, as the companion of her husband, these things constitute the purity of wife in India. Purity in everyone of its forms is the central pursuit of Indian life".

24. This ennobling and enchanting social system, built up by God Himself, for His noblest creature, nobler than Gods—whom He has gifted with कर्मदेह to draw to His Holy Feet of eternal repose, necessarily maintained its purity and chastity unsullied and intact since the dawn of creation. Wherever there was a transgression, immorality crept in, vice held sway and unhappiness—and chaos became the order of the day.

### CHAPTER III

#### Hindu Code unwelcome since its inception.

1. The fiat has now gone forth that such a divine social system must be reformed and

made to march with the times. With this end in view the Hindu Code Bill was framed about nine years ago and was circulated for opinion. The result can be well-judged from the following note of dissent of Dr. Dwarka Nath Mitter, one of the members of the then Hindu Code Committee—

1.	Against Codification	375
	For           ,,	224
2.	Against simultaneous heirship of daughters	228
	For           ditto	84
3.	Against absolute estate for widows	107
	For           ditto	49
4.	Against abolition of right by birth and survivorship	105
	For           ditto	26
5.	Against proposed changes in law of adoption	38
	For           ,,	55
6.	Against compulsory monogamy	99
	For           ,,	75
7.	Against provision for divorce	197
	For           ,,       ,,	119
	"The majority are against the codification	

of Hindu Law and it is only a microscopic minority that favours codification. The people who have supported the code are generally men and women of the Brahmo Samaja, Arya Samaj etc who form a very small portion of the Hindu Community."

Bar Associations of different parts of India have given their opinion against codification, while only ten have supported it. Four of the learned Judges of Calcutta High Court, Justice C. C. Biswas, B. K. Mukherjee, R. C. Mitter and A N. Sen said, "Most of the rules of Hindu Law are now well-settled and well understood and a code is therefore not called for at all. The Rau Committee ought to drop the proposed code. Some of their proposals are little short of an attempt to lay violent hands on the structure of Hindu Law without any clear proof of necessity. We are not aware that the whole of the personal law of any community in any country has been or sought to be embodied in a Code. Uniformity is an impossible ideal. The aim of arriving at agreed solution is beyond any hope of fulfilment. Diversities of usage are inevitable among the very large number of Hindus who inhabit this vast sub-continent. Hindu Law divorced from the

Smritis and Nibandhas would be a contradiction in terms. The proposed Hindu Code appears to us to be incomplete, Thus various important questions relating to joint family and partition, have not been touched upon at all. In our opinion, Civil marriage should be kept out of Hindu Law altogether. Marriage between first cousins is entirely obnoxious to Hindu sentiments. The idea of divorce is abhorrent to the average Hindu. Hindu conception of marriage as a sacrament is diametrically opposed to divorce. Divorce as it exists, has not conducted to greater social well-being or harmony."

2. The people, therefore, who supported the Hindu Code were generally men and women who were Hindu in name only and sometimes not Hindus at all while almost all the Hindus were against codification of Hindu Law. The democratic secular Government of India that is Bharat with its Prime Minister at its head was however, bent on piloting the code, and it has again brought the Bill after splitting it up into parts (to make the opposition less stiff) into the Parliament as "The Hindu Marriage" and "Divorce Bill" "The Special marriage Bill", Bill relating to Inheritance and succession" etc.

6. And all these are done without letting the Hindu masses know about them. They have never been circulated to the Hindu masses, who are solely affected by this far-reaching revolutionary sacrilege on their Dharma.

## CHAPTER IV

### Injunctions of the Shastras

1. The Shastras say—

उद्देष्ट द्विजो भार्या सवर्णं लक्षणान्विताम् ॥  
आसपिण्डा च सा मातुरसमोत्रा च सा पितुः ।  
सा प्रशस्ता द्विजातीना दारकमर्मणि मैथुने ॥  
(मनु ३.४, ५)

The following requisites are indispensable for the marriage of a द्विज (Brahmin, Kshatrya and Vaisya). The bride must be of the same caste and must be auspicious for the bridegroom. She must not be सपिण्ड of his mother and समोत्र of his father.

अविस्मृत ब्रह्मचर्यो लक्षणयां स्त्रियमुद्देष्ट ।  
अनन्यपूर्विकां कान्तामसपिण्डां यवोयसीम् ॥  
अरोगिणीं भ्रातुर्मतीमसमानार्थगोत्रजाम् ॥  
(इति याज्ञवल्क्य स्मृतेः १.५२-५३)

एतैरेव गुणौयुक्तः सवर्णः श्रीत्रियो वरः ।  
यत्नात् परीक्षितः पुस्त्वे युवा धीमान् जनप्रियः ॥  
(याज्ञवल्क्य २.५५) :

Satisfying all these qualifications, the bridegroom must be a young man of the same caste (question of other faith is inconceivable), intelligent and well-behaved and who must know, follow and obey Shastric teachings.

ब्राह्मणं क्षत्रियविशां शूद्राणां च परिग्रहे ।

सजात्या श्रेयसी भर्या र्या सजात्यस्य पतिः स्त्रियाः ॥

(नारद १२।४)

The Shastras, therefore, in the clearest terms, forbid असत्रणं विवाह that is intercaste marriage. As for a good crop it is essential to have good seed and good soil, similarly for the preservation of race, it is essential to observe the purity of *Raja* and *Virya* (blood and seed) through the Caste System.

अविवाह्या सगोत्रा च समानं प्रवरा तथा ।

(स्मृतितत्त्वे नारदः ।)

सगोत्राय दुहितरं न प्रयच्छेत् ।

(इति आपस्तम्बोक्ते:)

In a word याज्ञवल्क्य, मनु, नारद and आपस्तम्ब, everyone of them strictly prohibits marriages between same gotra. It is so heinous that

इत्थं सगोत्रसंवन्धविवाहविषये स्थिते । यदि कश्चज्ज्ञानतस्तां कन्यामूढोपगच्छति, गर्भस्थज्जोडन्त्यतां ब्रजेत् । भोगडस्तां प्ररित्यज्य पालयेऽजननीमिव ।

(सगोत्रादि विवाहे प्रायश्चित्तं स्मृत्यर्थसारे)

If any fool marries a girl of same gotra, their issue becomes a Chandal. He must at once leave that girl and treat her as his mother.

2. अन्योन्यस्या व्यभिषारो भवेदामरणान्तिकः ।

एप धर्मः समासेन शेषः इत्रीपुंसयोः परः ॥

(मनु द१०१)

In a nutshell, the Dharma of man and woman is that once married the relation of husband and wife is inseparable till their death and they must be together always in their lifetime for धर्म (Dharma), अर्थ (attainment of riches or worldly prosperity) and काम (sensual enjoyments of life),

नोद्वैदेषु मन्त्रेषु नियोगः कोत्यते कथचित् ।

न विवाहविध दुर्क विषयावेदनं पुनः ॥

(मनु द१४५)

यस्मै दद्यात् पिता त्वेनां भ्राता घानुमते पितुः ।

त्तु शुश्रूषेत जीवन्तं संसिधतञ्च न लङ्घयेत् ॥

(मनु प१५१)

When the gift of a girl in marriage has been accomplished by her father or by her brother under command of his father, she must spend her whole life in sole सेवा (service) of her husband if living, and even after his demise she must not show any disrespect to him by being

unchaste in body, mind, speech and soul, or by not performing his last rites

न द्वितीयश्च साध्वीनां क्वचिद्भृत्योपदिश्यते ।

(मनु प्रा १६२)

There is no sanction in the Shastras of a second husband for a chaste woman.

विशीलः कामवृत्तो वा गुणैर्बार्बा परिवर्जितः ।

उपचर्यः स्त्रिया साध्या सततं देववत् पतिः ॥

(मनु प्रा १५४)

Throughout her life a chaste woman must serve her husband like a God, who may have fallen from आचार (purity), may have kept a concubine or may have no qualification.

हृदं कलौ निषिद्धम्—देवरेण सुतोत्पत्तिः उडायाः  
पुनरुद्धाहम्—इति आदिपुराणे हेमाद्रिबुक्ते ।

The following are strictly prohibited in Kaliyuga—to beget a issue through husband's younger brother and re-marriage of once-married girls. So much so that

कामन्तु क्षपयेद्देहं पुष्पमूलरूलैः शुभैः ।

न तु नामापि गृहीयात् पत्यौ प्रेते परस्य तु ॥

(मनु प्रा १५७)

After the death of her husband, a woman must emaciate herself by subsisting on pure things such as flower, root and fruits, and she should

never utter the name of another man for fear of going astray.

आरीतामणात् कान्ता नियता घटचारिणी ।

योऽपर्म एकपनीना कांक्षन्तो तमनुत्तमम् ॥

(मनु ५।१४८)

The supreme Dharma of a woman is to remain, devoted to only one husband in her life. That is why a chaste widow leads a life of celibacy till her death.

पाणिग्रहणिका मन्त्रा नियतं दारलक्षणम् ।

तेषां निष्ठा तु विशेषा विद्विद्विः सप्तमे पदे ॥

(मनु ८।२२७)

All who are versed in the Shastras know, that the wifehood of a girl is established beyond revocation after consecration of the marriage with sacred texts. There may be rescission before सप्तमदी, but after सप्तमदी it is impossible.

सकृत् प्रदीयते कन्या हृस्तां चोरदण्डभार् ।

दत्तामपि हरेत् पूर्वाच्छ्रेया रचेद्वर आवजेत् ॥

(यदि पुर्वस्मात् वरात् श्रेयान् विद्याभिजनायतिशयं युक्तो वर आगच्छति पूर्वस्य च पातकयोगोदुर्वत्त्यं वा, तदा दत्तामपि हरेत् । एतच्च सप्तमपदात् प्राक् द्रष्टन्यम् ।) — (याज्ञवल्य सृतिः)

Once the marriage of a girl is made, that can not be revoked, if done the giver of the girl should be punished like a thief. The exception

of this rule is allowed only before the सप्तपदी, if the former bridegroom (a man is bridegroom or वर before सप्तपदी and after सप्तपदी he is पति or husband) is a sinner, rogue or diseased, also if the latter is better than the former one in learning etc Never after सप्तपदी !

व्यभिचारात् भत्तुः स्त्री लोके प्राप्नोति निन्द्यताम् ।

शृगालयोनिश्चाप्नोति पापरोगैश्च पीड्यते ॥

(मनु ६.३०)

A married woman becomes condemned in this world if she takes to another man and in the next birth she becomes a jackal and in the succeeding ones is afflicted with leprosy, tuberculosis and the like sinful diseases.

श्रुतिहिं श्रूयते पुण्या ब्राह्मणानां यशस्विनाम् ।

इहलोके च पितृभिर्या स्त्री यस्य महावल ।

अद्विदंता स्वधर्मेण प्रेत्यभावेऽपि तस्य सा ॥

(वा: रा: २.२६।१७)

I have heard from best Brahmins the following Shastric truth that once a woman has been given to a man in marriage according to their own Dharma by her parents or guardians, her wifehood to that particular man is established beyond revocation and is indissoluble in this world and also in the next.

मृते जीवति वा पत्न्यौ या नाऽन्यमुपागच्छति ।  
सेह कर्त्तिमवाप्नोति मोदते चोमया सह ॥

(याज्ञवल्क्य १७५)

पानिप्रदण्ड मण्डाम्यां नियतां दारलक्षण्यम् । (नारद १२३)

Nowwhere in the Mantras for the marriage is mentioned that a woman can be married for the second time with another man, whether her husband be alive or dead. The Mantras for marriage enjoin strictly that the marriage is indissoluble.

3 The Shastras prohibit the leaving of a wife abandoned and helpless even if she is guilty of gross misconduct,

अभिचारादौ शुद्धिर्गम्भं त्यागो विधीयते ।  
गर्भमत्तं वधादौ च तथा महति पातके ॥  
(त्यागश्चोपमोर्गधर्मकार्ययोः न तु निष्कासनं गृहात्तस्याः) ।

(याज्ञवल्क्य १७२)

उन्मत्तं पतितं क्रीबमवीजं पापरोगिण्यम् ।  
न त्यागोऽस्ति द्विष्टत्याश्च न च दायापवत्तनम् ।

(मनु ६।७६)

Divorce or separation is absolutely opposed to the fundamental spirit and aims of Hindu Law.

एतावादेव पुरुषो यज्जायात्मा प्रजेति ह ।  
विप्राः प्राहुस्तथा चैतद् यो भर्ता चा स्मृताङ्गणा ॥

(मनु ६।४५)

A male unit connotes the husband, the wife

and their progeny. The husband and the wife are the two halves of the male unit i.e the husband and the wife are inseparable. Death alone can separate them. According to Manu, Yagnavalkya and other Rishis divorce is not permissible, and no Hindu wife can free herself from the marriage tie.

न निष्क्रियविसर्गाभ्यां भर्तुर्भावयोऽविमुच्यते ।  
एवं धर्मं विजाननमः प्राक् प्रजापतिनिर्मितम् ॥  
सकृदंशो निपतति सकृत् कन्या प्रदीयते ।  
सकृदाह ददानति त्रीण्येतानि सतां रक्तम् ॥

(मनु ६.४६, ४७)

इदमेव ब्रतं स्त्रीणामग्रमेव रो वृषः ।  
इयमेका देवपूजा भर्तुर्बाक्यं न लङ्घयेत् ॥  
क्लीबं वा दुखस्थं वा व्याधितं वृद्धमेव वा ।  
सुस्थितं दुस्थितं वापि पंतिमेकं न लङ्घयेत् ॥  
हृष्टा हृष्टे विषण्णा स्यां विषण्णास्ये प्रिये सदा ।  
एकरूपा भवत् पुण्या सम्पत्सु च विष्टमु च ॥  
तीथंखानार्थिनी नारो पतिपादोदकं प्रिवेत् ।  
शङ्खरादपि विष्णोर्बा पतिरेकोऽधिकः स्त्रियः ॥  
भर्ता देवो गुरुर्भर्ता धर्मतीथं ब्रतानि च ।  
तस्मात् सर्वं परित्यज्य पतिमेकं समर्चयेत् ॥

(स्कन्दपुराणे काशीखण्डे— पृ: ४३०, ३१, ३२,  
३४, ४८)

For a woman, the only vow, the only Dharna, the only worship of God is to serve her husband

obediently. Whether he is impotent, poverty ridden, diseased, old, badly placed or happily placed, the wife must never leave her husband. His happiness is her happiness, his sorrow is her sorrow, a chaste woman always feels as her husband feels whether in prosperity or in affliction. A woman desirous of holy bath in pilgrimages, should drink the water in which her husband's feet are washed, because for her, her husband is greater than Lord Shiva and Lord Vishnu. For a woman her husband is a God, her Guru or Preceptor, her Dharma, her pilgrimage, her vowed austerity, so she must worship her husband leaving everything else behind.

And for the preservation of single-souled devotion for chastity and purity which has kept the Hindus, unsullied, unruffled and unparalleled since the dawn of creation, the Shastras direct,

नान्यहिमन् विघवा नारी नियोक्तव्या द्विजातिभिः ।  
 अन्यहिमन् हि नियुक्ताना धर्मं हन्युः सनातनम् ॥  
 नोद्वाहिकेषु मन्त्रेषु नियोगः कीर्त्यते बवचित् ।  
 न विचाहविधातुर्कं विप्रवाचेदन् पुनः ॥  
 श्रयं द्विजैर्हि विद्वन्दिः पशुधम्मो विगहितः ।  
 मनुष्याणां मपि प्रोक्तो वेषे राज्ञः प्रशासति ॥

(मनु ६।१४, ६५, ६६)

Amongst the Dwijas (द्विज) widow marriage is never allowed, because it leads to the destruction of Sanatan Dharma. The hymns chanted during the sacramental Hindu marriage directly signify that a woman cannot be married for a second time. Not even if she becomes a widow. Because marriage of a Hindn woman for the second time is an animality, which the learned Dwijas always hate.

सुरापी व्याधिता धूत्ता वन्ध्यार्थध्यप्रियं बदा ।  
स्त्रोप्रसूश्चाधिवेत्तव्या पुरुषद्वेषिणी तथा ॥

(याज्ञवल्क्य १।७३)

4. Polygamy is permitted, if the existing wife is a drunkard, diseased, cunning, barren, destroyer of wealth, ill behaved, mother of daughters only and hostile to her husband, (not divorce).

वन्ध्यार्थमेऽधिवेदावै दशमे तु मृतप्रजा ।  
एकादशे स्त्रीजननी सदस्त्वप्रियवादिनी ॥

(मनु ६।८१)

If the wife is barren for eight years, if the issues die successively for ten years, if the wife gives birth to daughters only for eleven years, then polygamy is permitted. And if the wife is ill behaved, one must marry immediately.

मध्यपाठसाधुवृत्तो च प्रतिकूला च या भवेत् ।  
वाधिता व्याधिवेत्तव्या हिंस्यार्थम्भी च सर्वदा ॥

(मनु ६।८०)

Polygamy is permitted, if the existing wife is a drunkard, evil doer, hostile to her husband, diseased, cruel or destroyer of wealth.

अप्रजां दशमे यन्मै स्त्रीप्रजा द्वादशो त्यजेत् ।

मृत प्रजां पश्चदरो सवस्त्रप्रियप्रादिनीम् ॥

One should remarry after ten years of barrenness of the existing wife, after twelve years if the wife gives birth only to daughters, after fifteen years if successive issues die and immediately if the wife is ill-behaved.

5 ज्येष्ठेन जातमाप्नेण पुत्रीभवति मानवः ।  
पितृणामनृणश्चेव ए तस्मात् एवंमहंति ॥

(मनु ६।१०६)

As soon as the eldest son is born to a man, he becomes the father of son, who releases him from going to hell named पुत्र and from the burden of all paternal debts. For this reason the eldest son is the only successor of all the properties.

The object of allowing property to devolve is not merely the physical maintenance of those who take the inheritance. The Hindu Law of inheritance has a definite philosophy of social and spiritual aims behind it. A real Hindu desires that his descendants should keep up the high spiritual ideals and the members of his

family should continue to live the same mode of life, with the same *acharas* and beliefs, which his ancestors had. All members are to be provided with proper maintenance so that they may maintain the family tradition, culture and *achara*. But there is one relation who is entitled to inherit more than what is needed for his maintenance. In return he is bound to offer Pinda or उदक to his ancestors both immediate and remote.

पिरड़ दत्ता धनं हरेत् ।

No one shall take anyone's property, be he a son or not without performing his आद्व and offering him पिरड़.

If the ancestors go without such Pinda or उदक they are deprived of the legitimate spiritual benefit which they expect from their descendants. It is the duty of the person inheriting to prevent such a happening. The Shastras again lay down, the son and not the daughter should offer पिरड़ to the father. The daughter is entitled to offer पिरड़ only when no son exists. The son and not the daughter can therefore inherit the father's property.

पुत्रेण लोकान् जयति पौत्रेणानन्त्यश्चुते ।

अथ पुत्रस्य पौत्रेण ब्रह्मस्याप्नोति विष्टपम् ॥

(मनु ६।१३७)

A man earns his stay in the heaven through his son, and that stay becomes permanent through his grand son and attains the heaven of the sun through his great grandson. That is why the son and son's male progeny can only inherit his property, not the wife, daughter or others.

If a person takes the property, who is not qualified to offer पितृ or ददक such taking would be misappropriation.

By the inexorable rule of पितृ दत्ता even the eldest son, if he becomes a Christian or a Moslem, cannot inherit his father's property. By reason of his apostasy he ceases to be a son in Hindu Law and forfeits all his rights to inheritance, simply because he cannot offer पितृ to his father. Such being the case, how can the question of daughter's inheritance arise, except in sinful minds thirsting for revolt against God and His decrees? The present attempt to make the daughter a sharer in father's property shows the Hindu coders have nothing to guide themselves except criminality, infidelity and licence.

Again, it is also the duty of the persons who inherit, to sustain and to continue the traditions and the ideals of the ancestors whose property they take. Such obligations are numerous and include (a) the discharge of family debts, (b)

marriages of sisters and daughters of the family  
(c) the performance of various religious ceremonies (Samskars) for all the members of the family whether male or female, (d) maintenance of members of the family, (e) maintenance of all the widowed dependent daughters and sisters with their children (f) expenditure which has to be incurred in respect of the sisters and daughters of the family who by tradition are to be invited and supported in the family until they have become mothers of two or three children, and similar other obligations.

The Shastras say,

पितेब पालयेत् पुत्रान् ज्येष्ठो भ्रातृन् यवीयगः ।  
पुत्रवच्चापि वर्त्तेरन् ज्येष्ठे भ्रातरि धर्मतः ॥

(मनु ६।१०८)

The eldest brother who inherits the deceased father must maintain the other brothers like father, and all the younger brothers must obey the eldest brother as their father.

6. The system of Hindu Law is a homogeneous whole, and any tampering with it in any one place will have the effect of dislocating other parts of it. Hindu Coders think that they would provide for women who may be neglected or uncared for by even their near male relations on account of modern civilised conditions which

turn a man selfish to the marrow. But they forget that that may cause the Hindu women lose their family affection and may tempt them to live aloof. As a result, Hindu families will lose the beneficial, moral and spiritual influence which women now exercise within every ordered Hindu family. Moreover, these women with large assets in their hands and with no family responsibilities would invariably go astray or be deceived by others and lose their assets. The ancient Hindu Law had made provisions for all contingencies. For instance, one brother is enjoined to provide a  $\frac{1}{4}$ th share of his income to a sister left without provision. The brother who does not make such provision is termed पतित. The Patita loses his right to retain his share of the property.

स्वेष्योऽशेष्यसु कन्याभ्यः प्रदद्य भ्रातरः पृष्ठक् ।

स्थात् स्वादं शान्चतुर्भागः पतिताः स्युरदित्यवः ॥

(मनु ६।११८)

- The Shastras prohibit the leaving of a wife abandoned and helpless, even if she is guilty of gross misconduct

(याज्ञवल्क्य १.७२, मनु ६।७६)

There are provisions in the Shastras to cover all cases where relief should legitimately be given. Even when a husband marr-

ies for the second time, he is enjoined to properly care for and maintain the first wife, on threat of dire sin if he does not do so.

अधिविन्ना तु भर्तव्या महदेनोऽन्यथा भवेत् ।

यत्रानुकूल्यं दम्पत्योस्त्रिवर्गस्त्रिव वधुते ॥

(याज्ञवल्क्य १.७४)

If the husband marries a second wife without just cause or deserts his wife without just cause, the Shastras have made special provisions for penalising the husband and allowing the married wife maintenance.

आजासम्पादिनोऽदक्षां बीरस्त्रियां प्रियवादिनीम्

त्यजन्दाप्यस्तृतीयां शमद्रव्यो मरणं स्त्रियाः ॥

(याज्ञवल्क्य १.७६)

## CHAPTER V

### A Baseless Onslaught

1. Inspite of all these and many more to suit all conditions for all times for the real good and welfare of the society, humanity and the world at large, those, who think Hindu Law requires codification, are vicious fools, whose sole aim is to destroy Hinduism, which is the

quintessence of wisdom and therefore its provisions can never be anything but salutary in the highest degree.

2 Yet these vicious bills are directed to (1) provide for intercaste marriage, (2) Sagotra marriage, (3) introduce divorce, (4) make bigamy punishable by law and (5) give a married daughter a share in her father's property. The bills go against the fundamental principles of the Hindu Shastras, God's Spoken words, on which the Hindu Society is based.

3. Hindu Shastras recognise that sexual urge is eternal in this world but do not encourage this craving and for the purpose of allaying the passions, they prescribe its limited, restrained, enjoyment in the form of marriage. While in the West, as H. G. Wells puts it,

"Chastity has been replaced by unrestrained sexual freedom. The new generation finds no value in fidelity and no virtue in chastity."

4. The Sacramental nature of Hindu marriage is the sheet anchor which alone has kept the stability, peace and happiness of Hindu society. The marriage ceremony of the Hindus who believe in the Shastras is both under the Hindu Law and custom, a sacrament for the performance of religious obligations to the

Devas, Rishis and Pitrīs. The Hindus, believing the 'Varnashrama' order, consider that this sacred ceremony is for establishing a connecting link with a spiritual outlook between the married couple on the one hand and the mighty Divine world on the other. Therefore purity in marriage is essential, and more so when the Shastras unanimously prove that the responsibility of man and woman is similar to that of the seed and soil—man is a mere depositor of the seed and the largest and the most important part in propagation is played by woman as mother. That is why the Shastras enjoin chastity, as a sine qua non for purity, the most essential virtue for a woman. A chaste woman's attachment and self-dedication to husband is of an extreme nature, she exercises no independent will of her own—in fact she has no personal existence apart from her self-dedication to her husband. This *tapasyā* in the shape of सतीत्व (chastity) ensures salvation both for the husband and for herself as well, preserves purity of the seed and blood in the Hindu—the only spiritual race of humanity. Hindu religious sociology has, therefore, prescribed great restrictions and taken special care regarding marriage sacrament and family

life of the Hindus for the preservation of purity. Marriage in the same caste is essential and a pure and chaste woman once dedicated to a man in marriage can not be married for the second time. That marriage is indissoluble.

5. On the other hand, equality of sexes which we are asked to imitate has, in the western society, led to frightful increase in divorcees and frequent breaking up of happy and peaceful home. The rate of divorce in America is reported to be one in four marriages and in Britain, one marriage breaks up every ten minutes. Loss of the sense of chastity—the growing belief that there is nothing wrong in sexual relation before marriage and faithlessness after marriage has, according to the findings of the Bishop of Dorchester's Committee, led to an appalling laxity of morals and this has resulted in "disrupted homes", the children being left to their fate. Even the mothers started to do away with their children by throttling and poisoning, only for the sake of marrying another person who might not like the offsprings of previous marriage. Necessarily the state made their responsibility, these children that were born during these marital experi-

ments. The latest figure placed before U. S. congress of children who had no natural parents are in the neighbourhood of 12 millions, in a Juvenile population of 45 millions. Again the 'Spectator', of February 19, 1954 writes :— "In only one home, Shaftesbury Homes, for unhappy children in England nearly 40,000 children have been taken in from "disrupted homes" in the last 100 years.

6. For want of maintenance of purity of birth through restrictions in marriage according to Hindu Shastra, fatal diseases have crept in those societies which are guided only by freedom and licence

Dr. Broster in British Medical Journal of 12. 12. 53 at the end of an article dealing with a bisexual case resulting from abnormalities of the adrenal gland, concludes thus—"We have been struck by the frequency with which this condition occurs in the offsprings of mixed racial marriages". Again an outstanding dire result of the process of racial admixture that has been going on in the west is the fatal haemolytic disease of the newborn, due to a positive parental Rh and a negative maternal Rh. This blood disorder is at present found in 10 p. c. of all cases of pregnancies

so young, yet her head tonsured, with a coarse piece of cloth on her person; and seated on a blanket like a member of a religious order. She could not restrain her emotion. Full of affection, she said,—“Rani you are still quite young, why don’t you marry again?” Sarat Sundari did not give any reply to the question, but her eyes began to shed profuse tears. Knowing that she had unknowingly hurt the Rani’s feelings, Mrs Wallace felt much grieved and left the palace with much expressions of regret. The Rani was, however, much upset; she thought there could be no greater sin for a Hindu woman than to be told that she should re-marry, and as an expiation she undertook a fast of several days during which she did not touch even a drop of water.

10. This cannot be otherwise, because every Hindu woman drinks with her mother’s milk,

पतिरेव गतिः स्त्रीणां पतिः प्राणाश्च सम्पदः ।  
धर्मर्थकाममोक्षाणां हेतु सेनुभ्यवाण्ये ॥  
पतिरेव हि नारीणां दैवतं परमं महत् ।  
प्रकामं भर्त्तरि प्रीते कः कामो तु दुरागमः ॥  
पतिनरीरायणः स्त्रीणा पतिष्ठेभ्य सनातनः ।  
पतिमेव सदा ध्यायेत् पतिरूपधरो हरिः ॥

The woman’s refuge and adornment of life is her husband, who is her bridge over the sea of

संसार for the attainment of धर्म, त्रथ, काम and सोक्ष  
The husband is wife's most sacred and highest deity. If the husband is fully happy with the wife and gets what he wants from her she will have no desire unattainable. To the wife her husband is Sri Narayan (नारायणः) Himself and Dharma (धर्मः) eternal, who should be worshipped for all time because to her the husband is Sri Hari Incarnate. And amongst such Hindu women, the emblem of chastity and purity, Hindu Coders want to introduce filthy divorce and remarriage, which is only a road to prostitution for Hindu women.

11. Hinduism has always bestowed the best care and attention for maintaining the chastity and purity in women—the human soil—for the purity of birth, for the growth of anything good. Because only a person coming of a chaste soil is able to help in wiping off the sins of his past Karma and also of his forefathers, as he alone has the right अधिकार to perform all the religious rites enjoined upon him by the Shastras. Unchastity in the male, makes him a sinner, but unchastity in the woman affects the whole family and even the succeeding generations As can be seen from the following line in the Geeta,

स्त्रोऽु दुष्टाऽु वाप्णेय जायते वर्णशङ्करः ।

(६१४१)

Unchaste women alone produce bastards, so the moral purity of the four Varnas can be maintained only by the chastity of women.

12. The maintenance of family life with pure and unbroken descent from generation to generation (कुल) is necessary for fulfilling the duties to ancestors (पितृपूर्व) which the Vedas enjoin. A Hindu householder has to perform all religious duties to the Devas or the Pitrees, only with his wife by his side.

उत्पादनमत्यस्य जातस्य परिपालनम् ।

प्रत्यहं लोकयात्रायाः प्रत्यक्षं स्त्रीनिवद्ननम् ॥

अपत्यं धर्मकार्याणि शुभ्रु शा रतिवत्तमा ।

दाराधीनस्तथा इवागः पितृणामात्मनश्च ह ॥

(मनु ६.२७, २८)

These considerations have placed women in an exalted and protected position in Hindu families.

13. The Smritis have enjoined that women should be treated with the utmost honour, and most solicitous regard shown for their welfare, if any good is expected in the family, in the whole generation.

भर्तु भ्रातृपितृजाति इवशु शशुरहेवरैः ।

वन्धुसिश्च स्त्रियः पूज्या भूषणाच्छ्रादनाशनैः ॥

( याज्ञवल्य १.८२ )

पितृभिर्भ्रातृभिश्चैताः पतिभिद्वै वरेस्तथा ।  
पूज्या भूषयितव्याश्च वहुकल्याणमीप्सुभिः ॥

(मनु ३।५५)

The father, the brother, the husband, the husband's brother, in a word all the male relations must worship the female folk with adornment if they desire immense good fortune, happiness and prosperity. Because

यत्र नार्यस्तु पूज्यन्ते रमन्ते तत्र देवताः ।  
यत्रैतास्तु न पूज्यन्ते सर्वास्तत्राफलाः क्रियाः ॥

(मनु ३।५६)

The household in which women are worshipped is the delight of Gods. Where women are not worshipped, performance of Dharma becomes impossible and all the good acts become futile.

शोचन्ति जामयो यत्र विनश्यन्त्याशु तत्कुलम् ।  
न शोचन्ति तु यत्रैता वर्द्धते तद्वि सध्वंदा ॥.

(मनु ३।५७)

When the women folk are unhappy, the family perishes with its forefathers, and where they are happy the family flourishes and goes from prosperity to prosperity.

जामयो यानि गोहाणि शपन्त्यप्रति पूजिताः ।  
तानि कृत्याहतानीव विनश्यन्ति समन्ततः ॥

(मनु ३।५८)

The household, where the female folk curses

for want of honour,, is wholly annihilated like stricken by a witchcraft.

तस्मादेवा: सदा पूज्या भूपणान्धादनाशनैः ।

भूतिकामैरुरैर्णित्यं यत्कारेषु तस्वेषु च ।

(मनु ३.५६)

Therefore those, who desire wealth and prosperity, must worship the female folk always with ornaments, clothes and food, especially during all celebrations.

प्रजनार्प्य महाभागा: पूजार्द्धं गृहदीपतयः ।

स्त्रियः श्रियश्च गैषेषु न विशेषोऽस्ति कश्चन ॥

(मसु ६.२६)

As the wives bear offsprings, they are to be worshipped and to be looked as the real resplendence of the home. So much so, that there should be no difference between a wife and Goddess Lakshmi (Goddess of wealth) Herself.

पूजनीया महाभागा: पुण्याश्च गृहदीपतयः ।

स्त्रियः श्रियो गृहयोक्तास्तस्माद् रक्षा विशेषतः ॥

(महाभारत-उद्योग ३८:११)

The chaste and virtuous wife is the glory of the household and should be worshipped. Because she is the Goddess of wealth (श्री) of the house and to be protected with the greatest care.

14. Hinduism alone knows what is to honour women. The honour of women in the

West is a mere cloak for licence. Courtship, divorce, trial marriage, Companionate marriage, sexual week-end's, hikes are an eternal disgrace and the eternal triangle is an eternal dishonour to women. How can women be honoured without chastity? Where chastity has little value the honour of women is impossible. Chastity, immaculate chastity is the soul of honour, and people who can fret and foam at 'Satis' cannot with any stretch of imagination be said to have any idea of woman's honour.

15. The hollowness of honour to women in the modern world is laid bare by the claim of sex-equality only, which is a positive dishonour to women. Is there not an abysmal difference between sex-equality and real positive worship of women by all the male members as commanded in the Shastras? Can the bragging and demoralised modern world conceive of anything like this? No, no. It is impossible for progress-mad modern people who disgrace their lips by uttering sex-equality.

16. Even to-day when foreign practices and disgraceful progress have corrupted God's Bharatbarsha, the Courtyard of Baikuntha Dham, the land of eternal bliss on Earth, the most respected son, hoary with age and occu-

pying the most honoured position in life, must carry out the behest of his mother, even though it is not quite reasonable. Can the fallen West imagine it by any stretch of imagination? No, no. The eternal triangle, sex-equality for lustful license, female freedom for voluptuous vitality, "lie for the 12th time she for the 13th time" marriage, cheap as dust divorce for unrestricted debauchery-all, all proclaim from the house tops that women are not honoured in the West.

17. To what sickening level of immorality the so-called modern progressive countries, in imitation of which the Hindu Code is being enacted, have reached can be well judged from the following very few reports.

## CHAPTER VI

### Shape of things to come after Hindu Code

A Marriage or Disgrace abounding!

1 Cuttings from the Chicago paper Time:-

In Salem, Mass. Robert C. Carter sued for divorce complaining bitterly that his wife had deserted him 100 yards from the church two minutes after the wedding.

In Chicago, after three divorces and 13 separations from the same man, Mrs. Ruth Slife decided she had "had enough" sued her husband for a fourth divorcee.

In Chicago, Mrs. Millicent Koeh divorcee

Claude Koch, husband no 1 and no 3, in order to remarry Raymond Obeng, husband No 2.

In Seattle. Mrs Mary K. Buckley won a divorce after testifying that her husband seldom got out of bed after his discharge from the army last year except for occasional visits to the liquor store.

In Hamilton, when dismissing the divorce suit of Alva Palin, who had charged his wife with beating him up, District Judge C. E. Comer declared, 'slight acts of violence by the wife from which the husband can easily protect himself do not constitute cruelty.'

In New York, where the only ground for divorce is adultery, Manhattan's District Attorney Frank Hogan officially discovered what every Judge, Lawyer and common citizen had known for years—the existence of "divorce rings" which systematically fake evidence of adultery. His chief witness was a 20 year old mother of three, named Sarah Ellis, whose fees for being discovered in a hotel room with a divorce-seeking husband was 10 dollars,

In Chicago, Vera Lapiccola explained to police why her fiance had shot her. She had asked him to up (increase) the payments on her wedding ring from 15 to 20 dollars a week.

2. United Press of America reports from New York on 28.5.50 (Amrit Bazar Patrika of 30.5.50) :—

A plump five foot three inch gray-haired woman admitted without remorse to day that she threw her frail paralysed husband from a kitchen window five stories to his death.

"I just did it, that is all" said Mrs Anna Bornholdt (58), when asked why she lifted Fred Boruholdt (64) from his bed and dropped him out of the window in their apartment..... Police said Mrs. Bornholdt apparently broke under the strain of caring for him.

3. The A.B. Patrike of 15th December, 1950 quotes the following from Evelyn Vaugmau's articles in 'Tit-Bits'

Britain's great post war marriage muddle is creating a new race of jail birds. One man in every eight who goes to prison in England and Wales to-day is there for non-payment of a maintenance order. A sullen embittered army of 3,420 husbands defiantly chose jail last year rather than contribute to their wives' support

Members of Parliament and Magistrates are urging the appointment of a Royal Commission to set things straight 'Mrs. Barbara

Castle, M. P. says, 'I don't believe men are naturally the errant sex. There are cases where the wife is the exploiting party'. Lieut Col M. Lipson, M. P. says : The great majority of these imprisoned husbands are being hounded by vindictive wives.

There are young husbands driven to desertion by their wives' cold behaviour, men who know their wives are committing adultery but can not obtain conclusive legal evidence. There are men who agreed to a separation from a guilty wife 'for children's sake' only to find themselves dragged into court a few months later.

'I married a girl who bore two illegitimate children, who robbed and nearly ruined me, and finally arranged a desertion charge. Why should I support her.' Such is a typical statement made to a former chaplain of Worm-wood scrubbs.

'No matter how many kinds of a devil a woman may be, she has only to adopt a pathetic attitude in Court, squeeze out a few tears and the day is hers under the present laws' said another man who has become a pioneer member of the newly formed Married Men's Association.

25000 women were deserted by their

husbands last year. One marriage in sixteen break down in this way.

4. The 'Time' of Chicago writes on 8.1.51 :

Ethel du Pont Roosevelt, 34, divorced wife of Franklin D. Roosevelt Jr., married to Benjamin S. Warren Jr., 38, Detroit lawyer, both for the second time.

John Steinbeck, 49, novelist, married Elaine Scott, thirtyish, divorced wife of cinema actor Zachary Scott, he for the third time, she for the second.

Mrs Hattie D. White, suing for divorce, complained that her husband not only saw ghosts, but continually kept her awake at night talking to them.

Mrs Mac. W. Butler charged in her divorce suit that her husband repeatedly blamed her for 'mistakes' of the national Administration'.

Mrs Betty Applebaum Weinner got a divorce after telling the Judge that her husband whacked her with a suuday newspaper when he caught her reading the classified advertisements to see if she could find a job for him.

5. The 'Time' of Chicago publishes the following 19. 3. 51 :—

(i) In Dallas, a temperamental husband told the court why he stabbed his wife twelve times in the head and fractured her skull with a sledge hammer : 'My wife is cranky when the weather is bad. So when the weather looked threatening, I hit her.'

(ii) In San Francisco, Mrs. Anna Sonsnovsky won a divorce after testifying that husband, who is retired and has no reason to get up early woke her up with a singing tea kettle at 5 a. m. daily.

(iii) In London, Mrs. Beatrice Sonter won a divorce after testifying that her husband, among other things, once fed his mother-in-law's breakfast to the family dog.

6. In Pittsburgh, after charging in his divorce suit that his wife Celia (1) put broken glass in his bed (2) hid his car keys and let the air out of his tyres (3) beat him with her shoes (4) threatened to poison him (5) was more trying, all in all, than the Iwojima campaign had been, Marine Veteran George Blushneire summed it up.

'She did not co-operate in making our marriage work' (Chicago Time 2. 6. 52).

7. In London, Scotland yard officer Archibald Pross got a divorce on ground of cruelty after

summing up his life with Rosa : (1) he had served her breakfast in the bed for twenty years (2) she kicked him while he was scrubbing the floor (3) she smashed her glass when he put in water in her gin (4) She accepted love letters and liquor from his next door neighbours (5) he was so terrified of her that he frequently slept on the floor—"an unpleasant experience in winter".

(Ibid—11. 5. 53.)

8. In St Joseph, Mo , a woman phoned the News Press to ask if it would reprint the story about her divorce because "there's a follow think wants a date with me...He must have missed the first notice".

(Ibid—27. 4 53)

In Leeds, England, Edna Illingworth got a divorce after testifying that her husband Richard (1) has tied her up in the cellar (2) bound her hands to a nail above her head and (3) doused her with a bucketful of water "to cool her off".

9 The 'Time' of Chicago publishes the following on 23 6 51 :

(i) Elliot Roosevelt, son of the late President Roosevelt, 40, successful dabbler in radio and writing married Mrs. Minnewa Bell Ross,

39, California heiress (oil, real estates) both of the parties to the marriage were marrying for the fourth time ; at Miami Beach.

(ii) Elliot Paul, 60, sometimes expatriate author ('The last time I saw Paris'), who now lives in Crauston R. I., married his Secretary, Mrs. Serena McMahon Dolan 35 ; he for the fifth time, she for the second ; in Providence

(iii) In Bellafontaine, Ohio, Mrs. Helen McCallough, was charged with jabbing the heel of her slipper in her husband's face.

(iv) In Miami, Mrs. Ethel Suekaye sued for divorce, charged that her disc-Jockey husband criticised her cooking on the air referred to their 'so-called honeymoon'.

10. 'The 'Time' of Chicago writes in its issue 15. 6. 53 :

(i) In Akron, after having her husband arrested because he 'sings when he drinks..... I just can not stand that singing, Mrs. Choice M. Young was asked how often he sang, replied 'Oh. about once every six months'.

(ii) In Mobile, Ali, Barbar Carl B. Pennington, pleading for a week end in Jail, told police, 'I have got a nagging wife... I've got ulcers... I can't stand the strain any longer ...please lock me up'.

11. The 'Time' of Chicago writes in its issue of 29. 3. 54 :

(i) In Derby, England, Wilford T. Ward was granted a divorce after he testified his wife and daughter once climaxed a family quarrel by smashing the furniture with a 7 lb. sledge hammer, pinning Ward down while son beat him

(ii) In Stafford, England Violet Shaw 64, learning that her late husband already had another wife when he married her in 1938 sued his estate for breach of promise.

12 Doctor William Caufman, an eminent Psychologist of America has observed.

'American husbands have to bribe their wives with television set, fur coat, a motor car, separate bed room etc. to get a hot home-cooked meal after a whole day's toil. Sometimes a woman who resents her husband serves him none of the food he enjoys. If the resentment reaches intense hatred, meat is scorched, bread is stale, vegetables are cold and soggy. The husband begins his retaliation criticising her food, and ends by paying her alimony.'

—Chicago Time, 12. 1. 54.

13. In Mondovi, Italy, a court ruled that Andrea Vicino had a perfect right to keep his 55 years

old wife chained in her bedroom each evening, to keep her from going out.

—Chicago Time, 7. 4. 52.

14. In Manhattan, sob-singer Johnnie Roy finally admitted that his seven month marriage to Marilyn Morrison ("The first girl who even made me feel like a man") was over because of 'complete incompatibility'.

Said Marilyn : I was very much in love with Johnnie the day I married him'.

Said Johnnie : 'Man, it was n't that chick's fault Because the chick tried'.

—Chicago Time 12. 1. 53.

15 Novelist Kathben Winson, 34, helpfully analysed her marital career for a Hearst reporter in Manhattan. Of husband No. 1, Robert John Heroing a football coach, she said, "While Bob was overseas, Forever Amber was published... During the next year I received 1,00,000 in royalties...It is to his credit that he was unable to adjust himself comfortably to his wife suddenly making 1,00,000.

'Husband No. 2 Bandleader Artic Shaw, was an unhappy mistake from the very beginning...I was working on 'Star Money', my second book, and Artic was working on a book of his own. He said this had been a life long ambition. I

think he must have had some vague 'notion' that being married to a writer would have the effect of making him concentrate on writing... It became painfully evident that he did not love me and never had.'

Husband No. 3, Lawyer Arnold Krachower, handled her divorce from Shaw. 'We came to a parting of the ways three week's ago, and a divorcee is inevitable... we discovered that we were more different than we were alike. He for example, believed that a man should dominate the household ..'

—Chicago Time 30 3 53

16. Married Jay Gould III 32, namesake and great-grandson of the fabulous railroad financier, and Lina Romay, 29, dark-eyed songstress of stage and screen, he for the third time, she for second, in Los Angeles.

—Chicago Time 13. 7. 53

Divorced by Cornelius Vanderbilt Jr. 55, sometime Journalist, scion of Manhattan society's reigning family, his fifth wife, Patrika Murphy Wallace Vanderbilt, 33, after almost five years of marriage, no children in Reno.

—Chicago Time 13. 7. 53

17. Broker James Arthur Warner, 52 Two years ago his second wife a beauteous Holly-

wood B-movie player named Key Ruckby, walked out after exactly 21 days of marriage, with a wedding present of \$ 100,000 in cash;

—Chicago Time 20. 7. 53

18. Married, Marguerete Piazza, 33, one time Metropolitan opera lyric sopreno and TV songs-tress and William Condon 45, Memphis Snuff company executive, she for the third time, he for the second, in Jackson, Mississipi.

—Chicago Time 27. 7. 53

19. The 'Time' of Chicago in its issue of 12. 10. 53 writes :—

(i) In Haily, Idaho, the weekly Times carried this classified advertisement :

Personal Notice : If the man who stole my wife at the celebration on Monday will agree to pay her expenses, he is welcome to keep her as long as he can. But don't bring her back E. K. S,

(ii) In Columbus, Ohio, when James A Mapes and Pearl C Lapham applied for a marriage licence, the clerk promptly waived the five-day waiting period explained : When a man is 83 and his girl friend is 73, they've waited long enough.

(iii) In London, Ohio, Marion Green charged his wife with, 'acting in a way tending to cause

the delinquency<sup>1</sup> of his children, after she piled ten of the family's eleven children, into his car loaded with clothing and canned goods, and drove off with a male companion.

20. The 'Time' of Chicago writes in its issue of 24. 8. 58 : Four men collected the information travelling across the U. S. for 15 years on which is based the book, Sexual Behaviour in the Human Female by Alfred C. Kinsey and the staff of the institute for Sex Research at Indiana University...From what he has learned, within their limitation, Kinsey is convinced that a sexual revolution has taken place in the U S in the last 30 years— with women's behaviour changed even more sharply than men's. His key findings about U.S women :

Almost exactly 50% have sexual intercourse before marriage (compared to 83% of U S men), as reported in Kinsey's first volume About 26% have extramarital relations (compared to 50% of the males) .

Only one out of seven unmarried women born in the 90's had sexual intercourse by age 25, though the proportion jumped to two out of five by age 40.

Once married, there was a four to one chan-

ce that the girl who had been raised under Queen Victoria's long shadow would remain faithful to her, the double standard was still secure.

Then came the big change.

It happened, according to Kinsey's figures, around the end of World War I. The causes were various. Kinsey cites the writing of Havelock Ellis, one of the first scientists to combine psychology and biology and Sigmund Freud, who put the spotlight on sex as a cause of human behaviour. Of more immediate effect on the U. S. was the draft army, which threw together men from all walks of life and exposed 2000000 of them, overseas, to standards more sophisticated than their own. When they came home, they found U.S. women largely emancipated and close to winning the vote. There were other causes to which Kinsey pays little or no heed. One was prohibition which helped destroy respect for law and indirectly, for all authority (and which also taught women to drink). Another was the widespread breakdown of formal religion. Perhaps at the root of all the causes was the inevitable reaction against the prime Victorian era, which itself was not nearly so safe and sound as it appeared.

For beneath its placid surface, a social and intellectual revolution had long been rumbling which enshrined science and progress as twin gods and established a view of man as a creature governed more by environment than by pre ordained morality

By the mid 1920's the new century seemed to be talking (and worrying) more about sex than previous ages. 'Franks' became a respectable pose for cocktail parties, parent teasers, meetings and literature. The novelist Hemingway, D. Lawrence and later Erskine Caldwell and Faulkner were blatantly detailed and behind them stood the anthropologists and psychoanalysts with their case histories.

Among the 2480 married women in his sample one fourth eventually had relations outside marriage by age 40. The rate rose from 6% in the late teens and 9% in the 20's to 26% in the 30's and early 40's. Women with different family and social backgrounds behave about the same but the infidelity rates goes up with education 31% among those who have been to College against 24% of School graduates.

21. 'Time of Chicago' in its issue of 9.11.53 writes.—

In London, Mounted policeman James J.

Goss won a divorce on grounds of cruelty after he charged that his wife Janet had (1) hidden his cigarettes and news papers (2) frequently kicked and bitten him (3) broken a pot on his head (4) thrown a poker at him (5) stuck a knife at his back

22. Time of Chicago writes in its issue of 11-1-54

(i) In Los Angeles, seeking divorce Mrs Winifred Baruit testified that her husband Leonard came home after six weeks of marriage, announced that because he had found a new love, she had been demoted to "home-keeper."

(ii) In Detroit, John Vlaikov 64 arrested for drunkenness explained that he seldom drank, but had gone out on a spree after his wife Theresa 70, came home and announced that she had just bought 35 hats and 40 dresses.

23. Mr. W.G. Matters writes in the Hindusthan Standard' on 22-11-53 under the caption 'A Searchlight on Marriage :—

In Britain wth an adult population of some 35000000 one marriage breaks up every ten minutes, resulting in about 30000 divorces and 20000 separation and maintenance orders a year. At present the three chief grounds for

as an institution through improved preparation and education for marriage."

Lord Justice Hadson, 57, married, did not think nagging should be regarded as cruelty, a marital offence. A woman's tongue is her only weapon, he said.

A legal authority avers that half the divorces granted to-day result from collusion.

- 24. Royjee writes in the A. B. Patrika on 27-2-54 :

Mr Robert Schuman is 67 years old. He is a former Foreign Minister of France. He is unmarried. Some reporter one day asked the reason why he remained a bachelor. And he said, "Long ago, while travelling on the underground, I trod on the foot of an attractive lady. Before I could apologise she screeched. 'You idiot, could'nt you have looked before trampling on me like that ?'

"Then she looked up, blushed and exclaimed, 'O, I beg your pardon Sir, I thought you were my husband !'

25. Married—Barbara Hutton, 41, five and dime heiress ; and *Porfirio Rubirosa*, 44, Dominican play boy—diplomat ; She for the fifth time, he for the fourth ; in Manhattan (Time 11-1-54)

26. In Chicago seeking annulment of her marriage, Mrs. Patrica, Kolorik testified that her husband Louis kissed her on their wedding day in May, had never kissed her since. (Time 18. 1. 54).

27. In Boston, seeking annulment of her marriage to William Jordan, Mrs. Margaret H. Jordan testified that she dozed off during their wedding banquet, awoke to find that bridegroom and guests had departed, did not see Jordan again until five years later (Time 8-2-54)

28. Homa writes in the 'Hindusthan Standard' on 16-3-54 :

Reuter informs us from New York that the multimillionairess Mrs. Barbara Hutton Rubirosa, and her husband of ten weeks, Mr. Porfirio Rubirosa a Dominican, have agreed to a friendly separation on the ground that the lady got tired of the husband. The break came with their honey moon 'Rubirosa is Miss Hutton's fifth husband and that she is his fourth wife'.

29. Time of Chicago of 5-10-53 (describing the marriage ceremony (sic) of Rita Hayworth and Dick Haymes both for the fourth time); two daughters by two previous marriages were present. As the ceremony started, Yasmin daughter

by Ali Khan, age (3) plucked at her mother's (Rita's) elbow, whispered : "What are you doing mummy, getting married?" Even the text for marriage service suited the occasion, It said : "will you love, honour and cherish (each other) throughout your married life" instead of 'so long as you both shall live.'

30. 'Time' of Chicago writes in its issue of 5-7-54,

In Los Angeles, suing for divorce, Mrs. Margaret McCarthy 44, testified that her fourth husband Michael had falsely claimed that he owned a house, 180 acres of land, that he stood to win a \$5000,000 lawsuit over oil rights, that he was 56 when he was really 86.

31. 'Time' of Chicago in its issue of 14-6-54 writes :—

(i) In Detroit, Edwin Arnold got a court order restraining his wife Bassie Mae after he testified that she had beaten him with her slipper, made him scrub floors, forced him to take off his shoes whenever he entered the house.

(ii) In Columbus, Ohio, after her husband William struck her with a fishing pole and then went off fishing with a crony. Mrs Evelyn

Easterday doused the house with kerosene, set a match to it, watched it burn to the ground.

32 'Time' of Chicago in its issue of 8-3-54 writes :

In Detroit, Mrs. Dorothy Roe got a divorce after she testified that her husband Gene inspected the kitchen garbage before she threw it away, howled her out if he found potato peelings too thick. In Indianapolis, Mrs. Maryellen Dillman got a divorce after she testified that her husband carefully watched wrestling on T V, afterwards practised the holds on her.

33 'Time' of Chicago writes in its issue of 26-7-54.

In Covington, Ky, Judge Joseph P, Good-enough granted a divorce to Mrs Bermudette Keller, gave her husband, Stanley, access to the fishing worms he had been nurturing in their backyard.

34 'Time' of Chicago reports in its issue of 23-8-54

In Jersy city, charged with hitting his wife over the head with an empty wine bottle, Le Roy Simmens, 39, told the judge : "I was trying to put her to bed."

35 'Time' of Chicago writes in its issue of 15-2-54

In Indianapolis, Charles L Featherston, 91, got a divorce from his wife Rozella 65, who had left him after only one day of marriage, commented to the Judge, 'I guess she was too young for me.'

36 'Time' of Chicago writes in its issue of 22-2-54 :

In Springfield, Minn, Alfred Schneider, arrested for threatening a woman on a street corner with a knife, was released after he told police he had mistaken her for his wife.

In Columbus, Miss James C Pidgeon got a divorce after he testified that his bride drank excessively and threatened him with a knife during the one day they lived together.

37 'Time' of Chicago reports in its issue of 16-8-54

In Pasadena, Calif, suing each other for divorce Grover T Kelley and wife Daisy Mae disagreed on (1) the date of their marriage (2) the place of their marriage (3) the date of their separation (4) the year and make of their automobile.

38 'Time' of Chicago reports in its issue of 12-7-54

In Chicago suing for divorce, Edward Baback 35, testified that his wife Josephine, 27, 'makes me do the dishes, the cooking, the laundry, the shopping, care for the children and wax the floors. If they don't shine as they do in TV commercial, then she makes me do them over again.'

39 Reuter reports from Christ church New Zealand on 24. 8. 54 (Statesman—25 8. 54) :—

An engineer, Mr. Walter Perry, today told a court trying two teen-aged girls for murder, here that he was in love with the wife of Dr. H. R. Hulme, former Director of Operation Research at the Admiralty now in Britain. Dr.

Hulme's 15 year old daughter Juliet, and her friend, Paulin Parker (16) are charged with the murder of Paulin's mother, Mrs. Honora Mary Parker (45).

Mr. Walter Perry, who came to New Zealand a year ago, said that Juliet once discussed blackmailing him after she found him with her mother, Mrs Hilda Marian Hulme. Mr. Perry said, in reply to question, that there had been no deception about his being in love with Mrs. Hulme, claiming Dr. Hulme was aware of the state of affairs.

Mrs. Parker's body was found in Victoria Park here on June 22. The prosecution alleges, the girls beat her to death with a brick tied in a stocking because they thought that she would stop Pauline from going to South Africa with Juliet and Dr Hulme.

40 Reuter reports from Jever (Buckinghamshire) on 26-9-54 (H. S.—28-9-54).

A 44-year old woman who recently gave birth to a baby son has become a double grandmother to her daughter's son born a week later. She is already her daughter's mother-in-law. Her son is the uncle of her daughter's son. It all began when 44 year old Mrs Margaret Butler married for the second time and came to live with her husband here. Her 19 year old daughter by a previous marriage called and fell in love with and married Mr Butler's 21 year old son. Said the young Mrs Butler - "We are both thrilled to bits, I have worked it out and it means my husband is my mother's stepson and my step brother."

41 Time of Chicago writes in its issue of 9-8-54

In Toronto, Canadian Air Force Veteran William Bogler was given 21 days in Jail after he took out his spite against his wife by dressing her in pyjama and an R. C A I. rain coat, putting a knapsack full of bricks on her back, making her march a pack drill in the basement of their home.

42 The Time of Chicago writes in its issue of 13-9-54 :

In Chicago, Vito Piovosi, seeking an injunction to keep wife Helen from molesting him, testified that when he cooked a roast loin of pork for Sunday dinner, she : (1) shouted, 'what no apple sauce ?' (2) threw roast and platter at him (3) picked up the platter and broke it over his head, knocking him unconscious, (4) poured hot gravy over him as he lay on the floor (5) stalked out of the house and never returned

43 The 'Time' of Chicago reports in its issue of 28-9-53 :

In Knoxville, Tenn, Mrs. Reba Rhea, suing for divorce, charged that her husband, John C. Rhea, forced her to sit with a two year old girl while he went out with the child's mother.

44 'Time of Chicago writes in its issue of 7-6-54 :

In Montgomery, Ala., asked in court why he had slugged a woman during a tavern brawl Rube Wain Wright explained, "I thought she was my wife."

In Knoxville, Tenn., seeking a divorce, Mrs. Dera Caroll Smith charged that for 13 months her husband Isaac had left the house whenever the rent came due, refused to come home until she paid it.

45 A. B. Patrika's London office reports on 28-10-54 (A. B. 29-10-54)

A German Court recently had to disentangle particularly intricate circumstances of relationship. After the divorce of a couple who had had a child together, the man remarried. He married his former mother-in-law, however. Thus, as the husband of the grandmother of the child, he became the grand father of his own child, while the child's grand mother is now also his step mother. The child's mother on the otherhand, being the daughter of the present wife has become the sister of her own child.

46 The Hindusthan Standard's London office reports on 27-3-52:

One marriage in every six marriages broke down in this country.

Nearly one in every six brides is pregnant on her wedding day. Such things did not happen before. Why do they happen now?

The new equality between men and women is the cause of increase in broken marriages, according to a British expert in marriage guidance.

Mr. Brayshaw, General Secretary of the National Marriage Guidance, addressing the Eugenics Society said, compared with the records of our grandparents' days marriage seemed much less stable to-day.

Many reasons have been advanced for this—some said that it followed a decline in religious observance, others that separation and loneliness of war years wrecked marriages that would otherwise have prospered. Other reasons advanced were selfishness, emotional immaturity, forced marriages, because of pregnancy shortages of house etc. But the main reason, in the experts' view was, that the new equality of men and women had led inevitably to the disruption of old type marriage.

47 P. T. I.—Reuter reports from London on 26-4-52 (St. 28-4-52) :

Divorce rose to its post-war peak in Britain in 1947 and started tapering off in 1950. Government statistics show :

The divorce retegraph climbed from 9970 petitions in 1938 to 18390 in 1944, 41704 in 1946, and 47041 in 1947

48 The P. T.I.—Reuter reports from Melbourne on 23-1-53 (H. S. 24-1-53) : A society for the prevention of cruelty to husbands in Melbourne has secured its 400th member, two months after its founding, announced Secretary Tex Testro. The men had got together, he added to fight four particular enemies : nagging wives, wives who can not balance the

budget, aggressive mother-in law and interfering relations.

49 'Time' of Chicago writes in its issue of 19-10-53 :

(i) In Melbourne, Australia, asked to explain why she had bigamously married two men within 13 months, Dorothy West, 19, answered "I wanted security,"

(ii) In Knoxville, Tenn; Mrs, Edna Josephine Hurt Tankersley, 33, was granted her eleventh divorce, promptly announced that she was ready for her twelfth marriage,

50 The Reuter reports from London 1-11-53 (H.S. 3-11-53) :

Britain's Council of Married Women in a conference here to-day called on the Government to bring in a law making it compulsory for part of the family income to be handed over to the wife for pocket money. The President Mrs. Helena Normanton, Queen's Counsel said the fact that so many married women had nothing in their pockets accounted for a great deal of shop-lifting.

"Let us try to bring to an end this penniless position of married women," she said. British shop-keepers estimate this has been a 'boom year' for shop-lifters They have lost over five million sterling this way so far.

51 The Time of Chicago reports on 21-9-53 :

In Salt Lake City, John W, Mark, suing for divorce after two years and ten months - of

marriage, charged that his wife Maria has failed, neglected and refused to provide the plaintiff with necessities of life,"

Married—Lauo Fumer 33, cinema actress and Len Barker 34, Hollywood's tenth Tarzan of the Apes, he for the third time, she for the fifth (Time 21.9.53)

52 In Madison, Wis. Leonard Green, 50, won a divorce after testifying that his wife Berteen had nagged him incessantly, made him decide to leave home when he found her in the kitchen sprinkling ground glass on hamburgers "to feed some animals around here".

(Time 16.11.53)

53 In Milwaukee, John Hoffman, 72, filing for divorce, charged that his wife Theressa (1) told him not to "hang around" the house, (2) remarked that she "could" poison him (3) cut his weekly allowance from 1.50 to 1 (Time 30.11.53)

#### B. Sickening immoralities of so-called progress

1. U.P.A. reports from London on 1.11.49 (Nation 3.11.49) :

Miss Katherine Parr, (75), said on 1.11.49 that she had sent to the Home Office, charges

supported "by all the facts" that many British mothers are prostituting their daughters of 10 or 12 years. Miss Parr's reports to the Government followed an announcement that she had re-opened her "crusade for chastity" which she founded during the first world war.

The Home Office replied that officials were looking in the matter. Miss Parr said by telephone that she knew that in many British towns, mothers were forcing their immature daughters into prostituting, to pay board and lodging. She said, she had appealed to the Arch-bishops of Canterbury, York and West-minister and was calling on every man and woman in the country to join her "crusade of white knights and ladies".

2. P. T. I.—Reuter reports from London on 22. 10. 49 (H. S. 25. 10. 49).

Britain's Marriage Law Reform Committee resolved at its annual meeting in London on 22. 10. 49 to encourage extra-marital unions between people unable to get a divorce because of the inadequacies of divorce laws.

3. Laws of Sun By Edith Hooker.

"One who has not been in close contact with the girls of this age, cannot realise the extent of immorality among them. Formerly it was

considered that only boys sowed wild oats. Now we find many girls do the same also". —Dr. Lowry.

4, Editor Cyril Connolly of 'Horizon' deplored, "American brashness, music at meals, and racial hysteria the high American consumption of liquor, also the immense rush to psychiatry (mental disease treatment), high rate of madness and suicide". He thought the trouble was that the American way assumed 'a world without God, yet a world in which happiness is obtainable'

More and more U. S. old folks are ending up in mental institutions. In 1922, only 9229 patients over 65 were admitted to mental hospitals, in 1939 there were 18,227; in 1946 the figure had climbed to 29,987

### 5 The Time of Chicago writes on 13. 2. 50 :

Anthropologist George Peter Murdock of Yale said, 'There is nothing in man's social experience to indicate that the ideal of premarital chastity has any scientific value'. Out of 250 human societies he had studied, 70% permit 'sexual experimentation' before marriage. Murdock wished more power to 'socially controlled premarital experimentation'. Said he 'the sexual laxity current among our own youth is admittedly an unlovely phenomenon from

an aesthetic point of view. I see no grounds, however, for regarding it as socially dangerous. It is probably here to stay, since the principal props of the older morality have disappeared with the advent of contraception and the scientific mastery over venereal infection. Murdock saw five advantages in encouraging the young folks (with 'social control') to let their glands be their guides. (1) Less guilt, hence less psycho-neurosis. (2) an approved outlet for sexual vigour when it is at its height ; (3) establishment of normal hetero-sexual habits ; (4) understanding of the role of sex—'Relief from sexual frustration is a very inadequate motive for marriage ; (5) prevention of marriage between sexual incompatibles.

6 The London office of A. B. Patrika reports on 4-2-52 (A. B. 7-2-52).

A New Deal for the 30,000 children who are born illegitimately every year in Britain is being pressed for by doctors and magistrates, who want to eliminate the stigma that is attached to such children.

7 Dr. Alexis Carrel in his famous work "Man the unknown", writes,

"Feeble mindedness and insanity are perhaps the price of industrial civilization and of the

resulting changes in our ways of life...Dementia preeox and circular insanity manifest themselves more especially in the social groups where life is restless and disordered...despite the marvels of scientific civilization, human personality tends to dissolve". (PP52-53) "In the whole of United States the hospitals care for almost eight times more feeble minded or lunatics than consumptives. Each year about sixty thousand new cases are admitted to insane asylums and similar institutions. In the State hospitals there were in 1932,340,000 insane. In the whole country besides the insane there are 5000,000 feeble minded.

(H S 4-8-53)

8 Dr. W. S. Maedoland writes :

"35% of all girls marrying at 20 or under were pregnant at the time of marriage", (British Medical Journal dated 25-7-53)

9 Time of Chicago in its issue of 1-1-54 writes :

Russian born Pitirimio Alexandrovitch Sorokin, Professor of Sociology at Harvard since 1930, has long viewed with distress the moral laxity of the U. S, his adopted country. He is especially concerned with the national pre-occupation with sex, as evidenced by the

success of Micky Spillane's detective stories (calculated to enthral the most brutal sex sadist) and of Dr. Alfred Kinsey's reports on sexual behaviour. As a nation, Sorokin warned this week, the U. S. is in danger of going sex-crazy.

"A consuming interest in sex has so penetrated our national culture that it has been estimated we encounter some kind of sexual lure every nine minutes of our waking day" Sociologist Sorokin wrote in "This week" magazine, "Greece, in the third and second centuries B. C. brought sex out into the open in a manner that has yet to be equalled. We know, because there were kinseys in those days too, men who prided themselves on their objectivity, as they calmly recorded the distressing picture of whole families getting together to indulge in promiscuous behaviour. Adultery, prostitution, homosexuality and even incest were so common that those who indulged were regarded merely as interesting fellows".

"It is", said Sorokin, "downright dangerous to jump to the conclusion that an act which you have committed or commit frequently, is all right, simply because you can mention a sexual research project that you've got plenty

of company. In this country there are large numbers of automobile drivers who have habitual contempt for traffic laws. They speed, forget to signal, pass stop lights and obstruct fire plugs when they park. But their growing numbers do not make their crimes 'all right'.

The major misconception of our sex-centred culture is one that would be funny if it weren't so nearly tragic. It is the idea that the measure of a man or a woman—can be taken in terms of his or her sexual efficiency. It is easy to see how this concept might occur to a biologist. These Scientists spend their lives studying lower forms of life-animals, insects and plants and they quickly observed that the entire life-cycle of a potato bug or a fruit fly is devoted to ensuring the survival of the species. But we are not potato bugs, and you can not take theories that look good in a zoology lab and apply them unchanged to human beings."

10 Reuter reports from London on 9-4-54  
(H. S. 10-4-54)

"Pravda" the Soviet Communist Party newspaper to-day criticised bad behaviour among Russian school girls, including members

of the Young Communist League, Moscow Radio said to-day.

A leading article reported by 'Pravda' said it was no secret that some school girls behaved outrageously in public and were rude to their teachers and parents.

11. Virginity no longer exists in England (Partington)

12 At Paddington Hospital, nearly 50% of all full term deliveries in the large maternity units are in single woman, and a similar proportion exists amongst abortion cases (Dr. Albert Davis, M.D., Ch M., F. R. C. S., M. R. C. O.G-British Medical Journal—15-7-52)

13 More than 90% of the girls of High School age in America indulge in hugging and kissing. At least 50% of those do not restrict themselves to that but go further and indulge in other sex liberties. (Judge Lindsay—The Revolt of Modern Youth)

14 'Time' of Chicago writes in its issue of 8-2 54 under the caption "City of Shame":—

Every week-end, G. I.s (American Soldier) swarm into the ancient city of Oxford. They saunter down High Street, crowd into its ancient pubs, block every street corner. There are 15000 of them on US Air Force bases in

the area around Oxford. The G. I's like girls, and the girls like G. I's: for one thing, they have more money to spend than the local boys. Oxford also, for as long as anybody can remember, has had a high rate of illegitimate births (7.9% v. 5% for the rest of England). Last Year Loudon's Daily Sketch launched the latest crusades complete with pictures of G. Is link-armed with "glamour-hungry girls."

Last week a committee appointed by the Bishop of Dorchester reported what is called the "City of Shame." It is found that G I's "with money to spend" might be one of the causes.....The Committee concluded: In our judgement, the chief cause is the growing belief that there is nothing wrong with sexual relations before marriage or in unfaithfulness after marriage."

15 'Time' of Chicago writes in its issue of 21-6-54:

In Moji, Japan, after they advised three newly elected beauty Queens to be "chaste and virtuous and never easily seduced by men," City officials got hundreds of letter from male citizens, who complained that such advice was a violation of human rights.'

16. 'Time of Chicago writes in its issue of 5-7-54 :-

Portland's Dr. Goodrich C. Sheauffler has harsh words indeed for the apparent increase in US illegitimate births (the National office of vital statistics estimated 88,000 illegitimate births in 1938 and 142000 in 1950) and for the social attitudes that he believes, underlie "the precocious sex activities of.....young people.'

There is a greatly increased awareness of sex, he said. '(It is) stimulated and maintained by the sex hysteria which is a calculated instrument of modern journalism and so-called entertainment.....

There are loose practices, bad examples and lack of supervision in parental and home influences ; liquor narcotics; automobiles, auto-courts; and gang influences which.....tend, in certain groups, almost to enforce premarital sex practices.

Young people now-a-days are exposed to teachings, such as those of Freud and Jung, and to research such as that of Kinsey, without the co-operation of a mature intelligence. The result is an emotional shambles.

17. Mr Price writes in the Statesman of 5-9-54, "In the domestic sphere of Japan the pattern

has altered. Marriage is put on a more rational basis with the provision in the new Civil Code, which dispenses with notion of the husband's superiority over wife. Young people may choose their own mates, and in the case of the husband's death, inheritance would not go solely to the eldest son, as previously, but would be shared by the widow. No longer is the privilege of divorce the monopoly of the male : Women may now bring divorce proceedings against their husbands" Mr. Price however notes certain unhappy consequences of the new freedom. New ideas from the West have tended to disrupt the family. Formerly, no member would make any important move without the approval of the family council. The new individualism permits each to go his or her own way, Formerly, when the father died the eldest son became the head of the household : now no one is responsible, each member seeking his own advantage A Tokyo mother complains that "moral conditions are very bad now."

#### 18. P.T.I. Reports from London on 26, 4, 52 :-

Illegitimate births reached a record level in 1945—73000,

#### 19. P T I. Reuter reports from Rome :-

Two and a half million Italians were born as illegitimate children since the turn of the

century, They form about five per cent of the Italian population. About one million children are born in Italy each year. In the past few years about 30,000 of these have been illegitimate. This comparatively low proportion is achieved, however, at the cost of frequent tragedies. Every day the newspapers, with blunt and colourful details, record the suicide of some young girls. The recovery of women's bodies from the swirling yellow waters of the river Tiber has become almost routine for the Roman Police. An average of 4000 people a year have committed suicide in Italy over the last six years. Unofficial figures estimate that more than half of these were women under the age of 30.

20 'Time' of Chicago writes in its issue of 5-1-53 under the caption 'Suicide'

From the statistical mills of the World Health Organisation last week came official confirmation of the near-obvious. Berlin, East and West, now leads the world in case of suicidal despair. In 1950 (the latest year for which WHO has figures in most instances), 43 out of every 100000 men in Greater Berlin killed themselves, 33 out of every 100000 women.

In West Germany by contrast, the rates were only 27 per 100000 for men and 12 for

women; Austria, 34 men and 15 women; Denmark, 32 and 15; Switzerland 35 and 13. Japan had a rate of only 24 per 100000 for men and 15 for women, while the US rates (for 1949) were 33 and 10. Countries with a strong Roman Catholic traditions have some of the lowest rates, e.g., 8 and 3 in Spain, 4 and 1 in Ireland, (Because Roman Catholics detest divorce and marriage laws are not loose).

21 Mr. McAuliffe, warden of Reformatory School in England wrote, "Some of the children in the schools had been conveniently got rid of through the courts because they were in the way of love affair." He quoted instances of children who had been sent out deliberately to steal in such a manner that they would be certain to be caught.

One case concerned a mother who wished to marry again. The prospective husband would not have her child in the new home." (III 842)

22. Mrs. Tierman, 28, had two children : one boy Jimmy 5 years old and a girl, Helen 7 years old. They were taken by their mother, to picnic in some woods at Brookhaven, Long Island America. The boy is now detained in a New York hospital with bruised lips, slashed throat and scarred face. From what he babbled

out, an astounding story of crime has been unfolded. Mrs Tierman is under arrest on a charge of murdering her girl and she is alleged to have confessed that she took the children to the woods so that she could find room in their flat for her lover. "Our three-roomed apartment was too small for the four of us," she is stated to have declared, 'so the children had to go. I was madly in love with George. Nothing mattered so long as I had him. I took the children out to the woods at Brookhaven and when they were not looking I attacked Helen, she dropped when I hit her on the head and Jimmy ran. I chased him and struck him down with a knife. Then I poured petrol over them both and set them on fire. They didn't seem to move, so I threw leaves over them and went by train to a beach close to the wood and met George there. We sat on the beach and talked until after dark, and then motored back to New York !' The police stated 'George Christie is Mrs Tierman's lover.' (V, 200)

## CHAPTER VII

### Condemnations against the principles of Hindu Code

1. Queen Elizabeth—(i) As Princess in 1950—Alarmed by statistics that showed one divorce for every eight marriages in Britain last year (1949) (U. S. rate : one divorce in about four marriages), the courageous speaker, Britain's Princess Elizabeth, went further than either royal personages or most 23 year olds are wont to do, in speaking her mind. 'We live in an age of growing self-indulgence,' she warned her Mothers' Union audience of hardening materialism and of falling moral standards. "When we see around us the havoc which has been wrought, above all among the children, by the break-up of homes, we can have no doubt that divorce and separation are responsible for some of the darkest evils in our society to day.'

'I do not think you can perform any finer service than to help maintain the Christian doctrine that the relationship of husband and wife is a permanent one not to be lightly broken because of difficulties or quarrels.'

'A child learns by example. We surely can not expect our children to do what we were too lazy and too indifferent to do ourselves'.



in these last decades ? Is loyalty to the memory of the King and devotion to the young Queen to prove itself in any shortening of the Divorce Court Lists, in any diminution of the clamour for still easier divorce, in any resolve to set a higher valuation on faithlessness in marriage ?

(iv) A. B Patrika's correspondent writes from London on 9-6-54.

At Westminster the question has been raised whether an announcement about Sir Winston Churchill's retirement from the Premiership is being delayed because of the Queen's views about his successor. Sir Winston is known to wish that Mr. Anthony Eden should take over from him, but it is being suggested that the Foreign Secretary's divorce may be proving an  
' . . ' .

Court etiquette concerning divorce is strict. The late King George VI sought rigid adherence to the forms and conventions implicit in the unwritten rules of the Court, and the Queen, who is very much her father's daughter, is said to be an equally keen upholder of such tradition.

But the issue does not rest merely on Court practice. The official doctrine of the Church of England condemns divorce—and the Sovereign

is the Head of the church. Accordingly, there resides in the person of the Sovereign a dual responsibility for harmonising the rules of the Court with the laws of the Church.

For the Queen to select as her servant—and the Prime Minister as her Prime or first Minister is a servant—someone who has been party to a divorce and is now remarried—could be construed a Royal sanction of divorce in defiance of Church teaching which the Sovereign, by the terms of the Coronation oath, is pledged to uphold. It is also clear that in so far as Mr. Eden is concerned, the views of the church, as presented by the Archbishop of Canterbury, would be highly relevant to the situation. It is pertinent to remember that Mrs. Simpson's divorce, above all other considerations, united the Cabinet and the Church in opposition to King Edward VIII's marriage.

So much for the constitutional problems posed by Sir Winston's desire that Mr. Eden should succeed him. For the Conservative Party, the issue also raises political worries.

Officials and high-placed members of the Party realise only too well that whenever the next General Election comes the loss of Sir Winston as their leader must affect their poll.

The pulling power of the Party will be less without Sir Winston at their head.

But if Mr. Eden were in his place they fear that the Roman Catholic vote would be significantly affected.

In support of this belief they point to the claims made by Democrats in the United States, after the last Presidential election, that hundreds of thousands of votes were definitely lost because Adlai Stevenson had figured in a divorce suit.

(v) The London office of the 'Hindusthan Standard' writes in its Magazine Section of 29-8-54 under the caption Queen Mother Elizabeth on Love and Marriage

Queen Elizabeth, the Queen Mother is known among her friends as a woman of deep religious conviction, who believes implicitly in the Christian way of life, and the tenet that it is on the sanctity of the marriage contract that the spiritual health of a nation depends.

Indeed it is doubtful whether among all her daughter's millions of subjects of so many different races and creeds, faiths and beliefs there is a single person who has a higher regard for the institution of marriage than she. Easy divorce and what has come to be accepted as the light-hearted attitude to marriage, by

which a man and a girl enter into marriage without much thought and preparation, and with the underlying idea "Anyway if we don't suit, it is quite easy to break it up and find ourselves new partners" are anathema to her.

She had been worried by the recent divorce figures for this country, which seem to show that something of this tendency is manifesting itself here. Many are the long and serious talks which she has had at Buckingham Palace and more recently at Clarence House, with the Arch Bishops of Canterbury and York and other Church leaders on this disquieting aspect of the nation's life. The very thought of divorce is repugnant to her both as a Christian and as woman of great sensibility.

This is no new attitude born of the narrowing views of middle age. It has been the Queen Mother's conviction all her life since she first became a member of the Royal Family just over thirty years ago when she married the then Duke of York.

It was in those early days when the young Duke and Duchess were living at 145 Piccadilly, and the present Queen was a two year old Princess that the Queen Mother gave the first public illustration of her feelings. At that time a good looking and charming young man who had served in the Royal Navy with Duke was his equerry and a good friend of both the Duke and the Duchess. He fell in love and announced his forthcoming marriage—but his bride had been married before and had divorced

her husband. There was no question of what action should or must be taken. The equerry had to resign and took no further part in Court life.

2. The 'Spectator' writes on 22. 2. 52 :

In his memorial sermon in St. Paul's on Sunday, the Arch Bishop of Canterbury took as his theme a resolve to seek as a nation, better ways than old and the gulf which separates family life as three successive sovereigns have exemplified it from family life as it far too often is, throughout these Islands. Thought of Englishman's home as his castle, is traditional ; to think of it as his sanctuary is better. Light thoughts of marriage, with light actions to correspond, must be the undoing of any nation, and of both, we have too much evidence in our midst to-day.

"We know" said the Arch Bishop "that morality has been slipping or is unsure in home discipline and training, in fidelity of dealing, in strictness of self control and in the faithful doing of one's duty".

3. Professor Norman Sykes D. D. writes in the 'Spectator' of 5. 9. 52 under the caption "Marriage, Society and the Church". :

"To the contract of marriage" observed Dr. Johnson to Boswell, "besides the man and wife there is a third party—Society, and, if it be considered as a vow, God ; and therefore it cannot be dissolved by their consent alone".

4. Sri S. Subramanian writes in the weekly 'Struggle' on 9-10-53 under the caption "India through the eyes of the Vatican."

A more serious smutch on India's pretensions to wisdom and integrity is made on its recent investment in the promotion of divorce. It is felt that divorce, is against and repugnant to the traditional morality of India and the Hindus especially. Therefore it is felt that in this matter too, India has peeped credulously at western conventions and aped a western vice which is unpardonable. Here again it is hardly possible to admire India.

There is greater disappointment because some people here do find that the Western morale is pestering out and barring a miracle, has no promise and future. The Society in West is like a fighter in the ring fighting a losing fight, so that his arms have not even the strength to rise in self defence. They look to the East, more so to India, which is on the make...It is felt that no purpose whatsoever

could be served by aping the moral junkyard of ailing west.

5. In the Canadian Senate, in June 1938, Senator J. J. Hughes lashed out at divorce and its concomitant evils which have often brought terrible and direct scourges upon the world.

Out of the 9 provinces in the Dominion of Canada, in two provinces—Quebec and Ontario—cases of divorce shot up from 100 to 247, that is, more than doubled themselves in 10 years (1920-30). In the whole of Canada, in 3 years (1930-33), divorce went up 33%, from 622 to 923 "I shall perhaps be told that you can not make men moral by legislation. But men can be restrained from evil by legislation. Otherwise there would be little sense in having our Criminal Code. However, legislation can be made to give legal respectability and other assistance to evil actions, which is just what our divorce laws do now.

"Every person who reads the evidence given before the Divorce Committee of the senate, must come to the conclusion that in the majority of cases, there is collusion between the parties to the suit and that in all cases the perjury is appalling.

"There are two, and only two, flourishing

institutions in the world to day—the armament factories and the divorce mills. And Canada is doing her share to maintain these institutions. Is it not time we thought of what we are doing?"

6. Sri Jagjiwanram, Central Communication Minister, said here on 11-5-53, while delivering the convocation address to the new graduates of the Modern College for Women, "An educated woman should be an ideal daughter, and an ideal wife and last but not the least, an ideal mother."

"The place of women in our society is not in offices, it is in the houses. The Western culture is not at all suited to the environments that exist in India. Our culture is different. The place of women in our society is higher than that of men.

"I fail to understand why our women should ask for equality by coming down from their higher status. A woman before marriage is considered to be a Devi (Goddess). After marriage, a man cannot get salutation without wife and no work of his is complete without companion, and a mother is always respected.

"No country has given so much equality by constitution to women as India. But I believe

after years of experience, they would realise, that their original position granted by cultural heritage, is much higher than the present one... Marriage is inevitable in life. Love marriage is in majority a failure. It is devotion that our culture teaches.

"Let the future be left in the hands who have ability to choose one's companion. A young man or woman is incapable of finding a right type of companion, as he or she is not experienced enough in this matter. The Western culture has done much harm to our young generation."

7. The A. B. Patrika writes in its editorial on 10-7-50 under the caption 'An Amazing thing' :-

At the meeting of the A.I.C.C. the veteran Congress leader and ex-Premier of Orissa, Shri Biswanath Das had the temerity to criticise the official resolution on the social and economic programme. He prefaced his speech with the observation that in the course of his long career of three decades he had never stood to oppose a resolution of the Working Committee "Still I have to do it to-day because I feel most strongly on this issue," he said. The issue on which Shri Das felt most strongly was the

Hindu Code Bill to which there was an unobtrusive reference in the last paragraph of the resolution on the social and economic programme. Addressing the A. I. C. C. Shri Das said, 'Kindly excuse me if I put this question to you: How many of my friends are in possession of facts to come to a decision on the Hindu Code Bill ? Some of you may not even have seen the Bill ; many of you may not have carefully read it. Under these circumstances, is it fair to call upon the members of the A. I. C. C. to vote on this issue in this form ? If you do want to have a Hindu Code, have a definite resolution on it and not put in a sentence at the end of a paragraph of a long resolution."

This mild note of protest from a mild-mannered Congress leader of considerable reputation drew from the Congress President an angry rebuff. Intervening in the debate and speaking rapidly and excitedly Shri Nehru said that it was an "amazing thing," that any person, even remotely connected with the congress should deliver such a speech. He drew the attention of the House, and of Shri Biswanath Das in particular, to the fact that in the General Election manifesto and in the resolutions of the A.I.C.C. there were repeated

references to "Social reform, the Hindu Code and the rest." Finally, he threw out a challenge. "Any person who is out of step with us is welcome to go to some other reactionary organisation as many people have gone out," Shri Nehru declared.

The Congress, we are afraid, would come very near to extinction if all Congressmen who find themselves unable to support the Hindu Code Bill were to leave the organisation. It may, as it should, stand for reform, economic and political, for "an integrated approach to things." But the Hindu Code Bill, whose outstanding features are divorce and a daughter's right to her father's property, constitutes "Social reform" of a particular brand. There are many Congressmen who are sincerely convinced that the Hindu Code Bill, if passed even in parts, will disrupt the Hindu Society and that the Bill is not reformatory but regressive. Why should they not be allowed freedom of speech in the Congress which is admittedly a democratic political organisation and not a body devoted mainly to social reform? We would not have attached any importance to Shri Nehru's outburst but for one apprehension. After Shri Biwanath Dass's sad experience not

many Congress M. Ps. may muster courage enough to speak out frankly on the Hindu Code Bill at party meetings or in Parliament. The Hindu Code Bill is an issue on which absolute freedom of speech and freedom of voting should be allowed, If Shri Nehru's speech at the A. I. C. C. session is a pointer he, as leader of the Congress Parliamentary Party, might push the Hindu Code Bill through Parliament by flourishing the big stick, Shri Nehru asked Shri Biswanath Das to remember that "This last election was sought by many of us directly on this issue of the Hindu Code Bill especially by me against a person who dared to challenge this very conception, this very basis on which the Congress stands." This would appear to be an amazing distortion of facts, The last election was clearly not fought on the issue of the Hindu Code Bill with the single exception of Shri Nehru who had perforce to refer to the Hindu Code Bill in his speeches delivered in his own constituency, not one of the hundreds of Congress candidates had a word to say about the Bill in their election speeches. The issues on which the election was fought were mainly economic. We may remind Shri Nehru of what he himself said in the course of

a statement issued in Allahabad : "I have been travelling a great deal all over India in connection with the elections. Many issues have been discussed in various parts of the country but the basic issue everywhere has been the economic issue. In Allahabad, however, I have had a unique experience. People here appear to talk more about the Hindu Code Bill than about other matters." Shri Nehru further explained that the Bill, as it was, could not be carried on to the next Parliament. He went so far as to say that those who were speaking of the Hindu Code Bill were side-tracking the main issue. Nothing, therefore can be further from truth than to say that the last election was fought by the Congress or by any of the Congress candidates on the issue of the Hindu Code Bill. If Shri Nehru is so sure of the country's support for the bill, he would do well to see that some of the by-elections are fought [by the Congress on the issue of the Hindu Code Bill.

8. 'The age of sexual maturity occurs much earlier, both physically and psychically and is determined in women by a precise biological event, the completion of puberty, on the onset of menstruation. Among people living under natural conditions in all parts of the world, it is

recognised that a girl becomes sexually a woman at puberty ; at that epoch she receives her initiations into adult life and becomes a wife and a mother.'

—Studies in the Psychology of sex  
by Havelock Ellis.

9. 'At this age normal youths and maidens are ripe for mating. Puberty has ensued as direct result of the increased activity of the gonads ;—the boy or girl is now an adult. Mating should occur without further delay.'

—Hymen by Norman Haire.

10. 'Never do greater possibilities exist for the happiness of both the individuals and of the race than in a love which begins so early that the two can grow together in a common development, when they possess all the memories of youth as well as all the aims of the future in common ; when the shadow of a third has never fallen accross the path of either.'

If this wonderful love were really the first and only one which fell to the lot of every young man and woman and were it always possible for them to realise it at the right time then there

would neither be a problem of morality nor of divorce.'

—Love and Marriage by  
Ellen Key.

11. The Scientific Research Society of the University of Chicago after a close examination of hundreds of marriages, has concluded that a marriage has a far better chance of success when the mate has been chosen by the father. (1,501)

12. Sri Nanda Lal Sharma (Ram Rajya Parisad) has said that the Bill was going to serve no good purpose, was definitely opposed to Hindu public policy, Hindu Shastras, Hindu ideals of marriage and would be "a constant source of persecution and disruption of Hindu family and society". All attempts to enact the Bill should be dropped once for all in the alternative. Sri Sharma has suggested that it should apply only to those Hindus who elect to be governed by declaration made before a competent authority. The proposed provision for monogamy and divorce, he has characterised as no monogamy at all but "unprincipled polygamy and polyandry".

## CHAPTER VIII

### Conclusion

1. Hindu India has fallen on evil times and evil tongues and it has now come to this that to our legislators, denationalised by accursed senselss imitation of the West, it has to be laboriously proved that the ancient and unchanging Hindu traditions and customs, based on eternal verities and soul-enchanting truths, are the quintessence of wisdom. They deal with the objects of the life and with all the questions that touch men nearly and dearly for the salvation of the soul to attain the ultimate reality, the Lotus Feet of Sri Hari. They require no reformation, far less such a ruinous and revolutionary change only for sensual pleasure, as the vicious Hindu Code is meant for. Annie Besant observed, "It is not well to destroy the stately edifice built by the Rishis which has weathered many a storm and given safe shelter to myriad generations. Chaldea, Persia, Egypt, Greece and Rome have perished mighty as once they were, far-reaching in empire, has outlived them all. And this marvellous endurance primarily due to her profound spirituality, is partly due also to the stability given to her by her caste system,"

2. This profound spirituality is, therefore, the basis of everything Hindu. The Hindu conception of wedlock is a deeply religious one, contemplating as it does, the union of two members of the opposite sexes for the purpose of a strict observance of the "Vedic Dharma", which alone leads a Hindu towards his desired goal. The baser instinct of sex-urge or animalism plays the least part in it.

3. Sexuality is indulged in only for progeny, which helps a Hindu and his ancestors to mount up the ladder of emancipation. For all these absolute purity is essential. And the Caste system with its infinite restrictions, is the Keystone for the maintenance of purity of Hindu wedlock, the progeny and the soul at large. To remove cast barriers from Hindu marriages, therefore, is to pull down the Keystone resulting in the destruction of the magnificent edifice of Hinduism, with its matchless purity and admirable solidarity, that has drawn spontaneous encomiums from the savants and the best brains wherever born (see Chapter II). In the absence of such restrictions in the West for maintaining purity, the result is disastrous for the progeny of inter-marriages (see page 85, Dr. Broster, B.M.J.)

4. Necessarily for maintaining this purity of the soil, the receptacle, the woman, the Hindu marriage is indissoluble, but the male unit can remarry under certain conditions, not for sexual pleasure (see page 25, 26) . And this is the fundamental principle throughout the creation (animals as well as flowers). The female unit is able to receive only one male unit during her fertile period, whereas the male can scatter any number of seeds at a time. That is why the Hindu Females, the soil of Hindu Society, never think even for a moment about Divorce or remarriage, which can only be prostitution to pollute their purity. And that is how the highest ideal, flesh is capable of—the ideal of Sati, the emblem of self-abnegation, of the sacrifice of a fleeting present for the permanence of the future, an ideal which can never extort the admiration of people who have made ephemeral material happiness as the be-all and end-all of their existence—could flourish amongst the Hindu women alone.

No wonder the blood of modern sensuals will revolt against this chastity, whole hearted chastity, against feminine fidelity, against single-souled devotion to husband, against one man one life. They can never conceive that

such emblem of purity can alone spurn Death and continue united at her will and Death cannot sever her from her husband—the one man of her life.

5. And what is the result? The world has been convulsed times without number. Races have sprung and races have gone. But the Hindus, the worshipper of chastity, have gone on for ever, for millions and millions of years as the purest in the whole creation.

Naturally the statistics before the League of Nations showed that "in spite of the inroad of foreign education, and despite its deadly poison, India is one of the most moral countries in the world". And the western marriage system of courtship and divorce with free-as-air mating in the guise of marriage followed by cheap-as-dust divorce, is tearing the Western Society to tatters of transgression leading to immoralities hitherto unknown even in the animal world (see Chapter VI).

6. Because the sinful practice of courtship is an open enemy of virginity. The tasting and testing of the sweets of companionship before marriage, can not but lead to the vivisection of virginity. And is it to be told that this can have but one disastrous result, the hanishment of chastity and an open invitation to

sexual immorality ? No wonder the Americans had to admit arranged marriages of Hindus are the best where parents and relations safeguard the interests of the couple to perfection. (see page 102)

7. And divorce, the sworn enemy of chastity and morality, is an unmixed evil. It can be easily seen from millions of disrupted homes, abandoned children and unhappy state of mind, leading to rampant suicides and insanity (see pp 46-48, 56-58, 59-62, 69-71, 75-76, 83-85' 86-94) in the societies where divorce is prevalent. The appalling unhappiness and chaos in family and domestic life have made the social reformers there, rack their brains to find ways and means to make marriages stable, happy and peaceful like the Hindus. Yet the Hindu Coders must hug to their bosom this scourge to vitiate the sacramental Hindu marriage, the emblem of purity, stability and happiness. (see Chapter II).

8. The argument of Hindu Coders is : divorce would solve the problem of unhappy marriages in our society. Although they know fully well that divorce has never solved (as in the West) and can never solve here also the problem of unhappy marriages, which occur mostly due to the moloch of modern civilization and want of Shastraic teachings. Instead of rectification of undesirable marriages or unhappy marriages, the problem of which can be easily solved through the soul-uplifting injunctions of our Shastras, divorce would only allow

avenues for the sensuals to satiate their sensuality. It will only open the flood-gates of iunate perversions of human minds-as is happening in the West-which are kept controlled in our society by moral restraints through the soul-uplifting Shastric injunctions (see Chapter IV) for a stable and happy home. The precept of Brahmacharya for restraining the sex-urge ; early marriage to obviate the necessity of driving the natural sex-urge through wrong channels ; the worship of women in every home ; the worship of husbands as Gods ; the glories of chastity and fidelity and the hatred and punishment for unchastity and immorality (cf. Kinsey report 26% of married women in America have extra-marital relations see page 56-58) the education in discipline, obedience and morality, and the belief in Karmaphal (कर्मफल) ; all all cannot but make a stable home, a happy family, indissoluble domestic tie and a glorious and enviable society.

9. The problem of those very few perverts and degenerates who torture their wives or exploit their husbands is best solved through introduction of these Shastric Codes in educational teachings, not Hindu Code. It is also not wise to choose divorce, the devil in disguise, as a remedy for a few hundreds of exceptions exposing the remaining crores and crores as a prey to this scourge and breaker of homes (1 divorce every 10 minutes in England and 1 divorce in every 4 marriages in America);

when Hindu marriages are always stable inspite of dissensions and discord, natural in all family life, but bound to be patched up in course of time through the sacramental concord of our indissoluble union.

10. Moreover Prime Minister Nehru is vociferous in favour of co-existence, even with Pakistan—whose torture on Hindus and rape on Hindu women are unprecedented in the annals of the world—and Communalist China, who are diametrically opposed to our spiritualistic ideal, for which alone we are held in the highest esteem throughout the world. But it is a pity that he can not find ways and means for co-existence between husband and wife where everything is favourable for a congenial co-existence—instead he is driving the hateful wedge of divorce for tearing the God-given, conjugal tie of love and affection.

11. And that also in a clandestine and most unfair way, without letting the Hindu masses know anything about it, who are alone affected by this far-reaching revolutionary un-Hindu change, which is an out-and-out sacrilege on their Dharma. He had not even the courage to make this an issue in the last election, and where ever he was in a tight corner, he simply hypocritically side-tracked the issue (see page 99,100) Such is the homage vice pays to virtue ! Even the *volte face* of the present Law Minister is not only disgraceful but absolutely degrading for a man of his status and character. He was

tooth and nail against Hindu Code only a few years ago (see pp. 14, 15) and now he himself ie "laying violent hands on the sacramental Hindu marriage diametrically opposed to divorce". Such is the debasing love for power !

12. The Hindu Coders forget this fundamental thing that Hinduism has been ever guided by the Shastras and Shastras alone, and anyone who ignores their authority can be anything but a Hindu (Sir James Fitz James Stephenus and other Jurist's opinion—see p p. 1, 2, 3) If such a person thinks that Hinduism is a sink in which sickening filth has accumulated for following the soul-uplifting Shastras, the envy and admiration of savants of the world, he can easily leave the Hindu fold. Let him leave the hateful and benighted Hindus who enjoy in peace the sink of God-Spoken-Words in which they love to die

13. Why should Un-Hindus, who do not believe in the Shaetras, impose their wisdom at the point of the legislative bayonet, when they have got no authority to do ? Nothing can be more inconceivably Un-Hindu than to seek to mend Hindu Shastro rites by lagislation. If there is a falling off from the Shastras, it can be decided only by those who are thoroughly

versed in them, and observe the Hindu Achara (आचार) scrupulously, and certainly not by those who have never read a line of the Shastras and Un-Hindu in all their activities.

श्रुताध्ययनसम्पन्ना धर्मज्ञाः सत्यवादिनः ।

राजा सभासदः कार्यां रिपौ मित्रे च ये समाः ॥

(याज्ञ० व्यवहार मातृका प्र २ श्लो)

Brahmans alone will help the King in deciding an issue, but those Brahmans should all be well-versed in the Vedas, the Smritis, the Vyakarana and Darshana. They must be skilled in the interpretation of धर्मशास्त्र and अर्थशास्त्र, pious (धर्मज्ञः), truthful and just and capable of looking upon friends and foes with equal eye.

अब्रतानाममन्त्राणां जातिमात्रोपजीविणाम् ।

सहस्रशः समेताणां परिषद्वं न चिद्यते ॥

(मनु १२।११४)

Interpretation about Dharma by persons—who are Brahmans only in name, and do not follow the Achars of Brahmans as laid down by the Shastras and do not read the Vedas daily—has got no, *locus standi* even if they have collected in thousands.

एकोऽपि वेदविद्धर्म्म यं व्यवसेहिजोत्तमः ।

स विज्ञेयः परो धर्मो नाशनामुदितोऽयुतैः ॥

(मनु १२।११३)

In case of a controversy about religious rites, the opinion of even one Brahman, who is versed

in the Vedas, must prevail over opinions of ten thousand people, who do not know the Vedas.

14. If this is so, what is the position of members of Parliament of other faiths, who are a party in deciding what the Hindus will do or not do in Shastric Dharma? Is it not an atrocious sacrilege on Hindu Dharma? "Hindus, are you all dead? Does not the blood of your fore-fathers run through your veins? Has not the Shastras said the following?

आहारनिद्रा मथमेयुनश्च सामान्यमेवत् पशुभिर्नीणाम् ।

धर्मो हि तेषां ग्राधिको विशेषः धर्मेन हीनाः पशुभिः समानाः ॥

Nutrition, sleep, apprehension and procreation are common attributes of men and animals, and Dharma is the crowning characteristic differentiating them. Therefore without Dharma men are only animals. And

यतो धर्मस्ततो जयः ।

Victory follows Dharma.

धर्मो रक्षति रक्षितः ।

Dharma protects those who protect their Dharma.

15. Therefore to a Hindu, Dharma is his all-in-all, and it is the dearest wish of a Hindu that he should keep his Dharma even at the cost of his life. The Shastras say,

कर्णौं पिधाय निरियाद्यदकल्प ईशे  
धर्मावितर्यसुनिभिन्नूभिरस्यमाने ।  
छिन्द्यात् प्रसद्य रुशतीमसंतीं प्रभुश्चेद्  
जिह्वामसूनपि तंतो विसुजेत् स्वर्ध ममः ॥

Close your ears and leave at once, if you are helpless. Otherwise when licentious people blaspheme the Lord of the Universe and Protector of your Dharma, cut off by force their vile and blasphemous tongues and then sacrifice your own wretched life, which made it possible for the vile wretches to thoroughly pollute your body by hideous blasphemy.

16. Do not be misguided by the guiles of the Hindu Coders? Their assurance 'permissive' is a mean subterfuge to introduce the sickening immoralities, prostitution and bastardy of the so-called progress into our God-given Dharma, the emblem of purity, chastity and morality. Instead of correcting the nature gone astray of upstart sons and daughters, the vile Hindu Code would give legal licence to remain a Hindu and commit immoralities. If this would not make the lives of parents and relations, who want to live in orthodox way, miserable and wretched, what else would? And one cannot conceive the immeasurable stupidity of the Hindu Coders. When a system has become a total failure in stabilising family life in the West and when the West is thinking to adopt the Hindu system of marriage, the licence-mad Hindu Coders are trying to intro-

duce the same in our most stable and happy family life.

17. Hindus, wake up from your somnambulism. Resist through all legitimate means this vicious onslaught on your happiness, your family and your society, in a word everything which is near and dear to you. If it is not stemmed betimes, legitimacy will have to hide its diminished head in shame and basardy will wear the crown of glory in your most moral, pure and chaste society. Let us pray for our protection.

नमो नमस्तुप्यमधृवेग शक्तिशयायासिल घो गुणाय ।  
प्रपत्नपालाय दुरन्तशक्ये कदिन्द्रियाणामनवाप्य वर्तमणे ॥

Oh ! the Irresistible, the Possessor of all the three Powers, the Omniscient, the All-Virtuous, the Protector of those who beseech your Protection, the Almighty, the Unapproachable of the perverted, I how to thee again and again for my protection.

जयन्ति शास्त्राणि द्रवन्ति दाम्भिकाः ।  
हृष्यन्ति सन्तो निष्पतन्ति नास्तिकाः ॥

May the Shastras be always crowned with glory and arrogant vanity fly before them in terror. May happiness always attend the good and infidelity fall before the assault of the Shastras.

